The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 40.—WHOLE NUMBER 1185.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, DECEMBER 3, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.......................at 9 A. M. and 3 P. M
ST. LUKE'S CHURCH.......................7 " 5 "
CHURCH OF THE NATIVITY..................9 A. M.
CHURCH OF THE ANNUNCIATION..............9 "
[Sunday services, 10½ A. M. and 3 P. M
CHURCH OF THE HOLY COMMUNION............8 " "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION..........½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY INNOCENTS............9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn...............8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.........9 A. M.
ST. MARY'S CHURCH, Brooklyn,.............at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time

CALENDAR FOR DECEMBER.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. }
16. } Ember Days.
17. }
18. Fourth Sunday in Advent.
21. St. Thomas the Apostle.
25. The Nativity of our Lord, the Birth-Day of Christ commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms for the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.

JANUARY.

1. The Circumcision of our Lord JESUS CHRIST.
6. THE EPIPHANY, or the Manifestation of CHRIST to the Gentiles.
8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. PAUL.
29. Fourth Sunday after the Epiphany.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH

IN THE CITY OF NEW YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 10 Hubert street.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of Tenth street.
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th st.
Bedell, Rev. George, 61 Tenth street.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., Eighty-sixth street, near Hurl Gate.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 98 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 22 East Thirty-eighth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th street.
Embury, Rev. Edmund, 34 Harrison street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus, 278 Tenth street.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Gardiner, Rev. Charles H., 64 West Thirty-second street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 21 North Moore street.
Hanson, Rev. John H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 46 Laight street, St. John's square.
Hopkins, Rev. John H. Jr., Gen. Theol. Seminary, and 16 John st.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., 105 Waverley Place.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Charles, 8 St. Georges Place, Thirteenth st., near 2d ave.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 243 Spring street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, B.D., Rev. Milo, 307 West Twenty-first street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Nichols, Rev. Samuel, 176 Second avenue.
Nichols, Rev. George W., 176 Second avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peck, Rev. Edward M., General Theological Seminary.
Peck, Rev. Isaac, 36 Amity street.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth avenue, first house south of 49th st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 56 East Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Canfield, Rev. Eli H., 218 Clinton street.
Chase, Rev. Moses B., U.S.N., Kent avenue, above Myrtle.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton st.
Sanford, Rev. David P.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia street.
Schroeder, D.D., Rev. John F., } 73 Henry street.
Schroeder, Rev. John F. Jun., }
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, 54 Pacific street.
Walker, Rev. Robert J., Cumberland street, near DeKalb avenue.
Webbe, Rev. William T., 172 Sands street, and 49 Chambers st., N. Y.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.
Taylor, Rev. Benjamin F., Seventh street, corner of Division avenue.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken.
Camp, D.D., Rev. Norman W., West Hoboken.
Gries, Rev. William R., Bergen.
Harriman, Rev. Orlando Jr., 9 Pavonia Place, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

SIR ISAAC NEWTON'S MOTHER.—Sir ISAAC NEWTON, the great, the learned, and the good; who followed in the track of his illustrious predecessor, Sir FRANCIS BACON, styled by WALPOLE "the prophet of arts, which NEWTON was afterwards to reveal;" was indebted to maternal solicitude for the development of that genius which has never been surpassed nor ever equalled.

Unlike Lord BACON, the immortal NEWTON had no illustrious father to pave the way for his son's celebrity; he had no learned and accomplished mother to direct his infant mind to principles of science, at the time when it was most susceptible of imbibing them. He knew not the blessing even of a father's encouragement; for it was the fate of this great philosopher to be a posthumous child; and so sickly and diminutive was he at birth, that little hope was entertained of preserving his life.

But NEWTON, though not blessed with learned parents, possessed a devout and Christian mother, whose sole aim and study was to sow the seeds of piety and virtue in his mind, and whose tender care preserved to us, under GOD'S blessing, one destined to be the glory of his country and his race.

Sir ISAAC NEWTON was born in 1642, and about the time he attained his fourth year his mother married, secondly, a clergyman; but she did not suffer this alliance to interfere with her duties to her son.

When the watchful attention of maternal love had strengthened his feeble constitution, and her instruction had invigorated the dawning powers of his intellect, she sent him to school to be taught the classics; but having given him such few scholastic advantages as she considered sufficient for the inheritor of a small partrimony, she again withdrew him to his home, to be initiated into the management of a farm, that, like his ancestors, he might be devoted to a country life. But for the retirement thus afforded—a retirement so suited to foster the reflective powers of his expanding mind—NEWTON perhaps had never been led to those contemplative habits which afterwards produced his immortal theory of gravitation; for though, at the instance of his uncle, he had previously removed to Cambridge for mathematical instruction, yet the predisposition of the young philosopher for metaphysics was encouraged, if not originally induced, by that previous retirement, which was almost forced upon him by the prudence and affection of his anxious mother.

Great indeed are the obligations of literature to the mother whose untiring watchfulness in infancy preserved the life of so great a man, and whose gentle sway allowed him in childhood perfect freedom of thought and action, save in the one point peculiarly apportioned to a mother's care, the task of inculcating the truths of our holy religion—a task never more beautifully illustrated than by its result; for Sir ISAAC NEWTON was not only a philosopher, but a Christian, and spent much of his time in elucidating the sacred Scriptures; nor could anything discompose his mind so much as light and irreverent expressions on the subject of religion. The illustrious son and the pious mother were equally worthy of the other.—*Mothers of the Wise and Good.*

* * *

THE POWER OF MEMORY.—The case of CARSTEN NIEBUHR, the oriental traveler, father of the historian and statesman, furnishes a striking example of the revived recollection of scenes and events long past:

When old and blind, and so feeble that he had barely strength to be borne from his bed to his chair, the dim remembrance of his early adventures thronged before his memory with such vividness, that they painted themselves as pictures upon his sightless eyeballs. As he lay upon his bed, pictures of the gorgeous orient flashed upon his darkness as distinctly as though he had just closed his eyes to shut them out for an instant. The cloudless blue of the eastern heavens bending by day over the broad deserts, and studded by night with southern constellations, shone as vividly before him, after the lapse of half a century, as they did upon the first Chaldean shepherds whom they won to the worship of the host of heaven; and he discoursed with strange and thrilling eloquence upon those scenes which thus in the hours of stillness and darkness were reflected upon his inmost soul.

WINTER.

The moon and stars light up their wintry fire;
And kindling with a lustre more intense,
As if to quell the frosty influence
Which wraps the world in its unstained attire,
They draw our spirits heavenward to admire.
Nor them alone. For in the marbled sky
Ten thousand little snow-white cloudlets lie,
In fleecy clusters ranged from east to west,
Which meet the toil-worn swain's exalted eye,
As when he sees upon the upland's breast
His own unspotted flock at silent rest,
With all their new-born mountain lambkins by,
And to his meditative mind recall
The mighty Shepherd that o'erlooks them all.

—WILLIAM CROSWELL.

* * *

ATTACHMENT TO THE CHURCH OF GOD: A Sermon preached in the cathedral church of St. James, Toronto, at the Visitation of the Rt. Rev. the Lord Bishop of the Diocese of Toronto, by the Rev. HENRY PATTON, Rural Dean and Rector of Cornwall, on the 12th of October, 1853.

If I forget thee, O! Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.—*Psalm cxxxvii, v. 5, 6.*

In the Book abounding with many chapters of touching tenderness, and of powerful appeals to the deepest sympathies of the human heart, few Psalms in the whole collection can surpass the 137th for the affecting beauty of its pathetic language. How few and simple the words, yet how deep the fountains of grief disclosed in the opening verse:—"By the rivers of Babylon there we sat down, yea we wept when we remembered Zion." The souls of the captive exiles of Judea, like the Prophet's mystic roll, were filled with lamentations and mourning and woe. Borne away by hostile bands far from their beloved country; far from their holy and beautiful City, with its hallowed Temple, and groaning under the ruthless hand of tyranny, their thoughts revert with melancholy tenderness to their fondly cherished Zion. Oppressed with the crushing recollection of their sorrows, the singers of Israel had become dumb; their now neglected harps were hung upon the willows; the souls of the captives could no more delight in song. Their insulting captors had indeed required of them mirth; saying (as if in mockery of their sacred grief), "Sing us one of the songs of Zion." Then indeed "the iron entered into their soul," the bitter taunt had touched a chord of woe, that stirred up the deep fountains of grief within them. The thought of Zion, with all its hallowed associations and affecting remembrances, rushed like a flood upon the soul and brought forth the indignant remonstrance, "How shall we sing the LORD'S song in a strange land?" With hearts oppressed with woe, how could the unhappy captives indulge in mirth, or how could they profane the holy Psalms composed by Israel's King in praise of Israel's GOD and for the Temple's holy worship, by making them minister to the pleasure of Babylonish Idolaters? The thought was not to be endured, and therefore apostrophizing their beloved Zion, they burst forth into the impassioned language of the text: "If I forget thee, O! Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

. . . . Oh! that the glowing language, the high resolve, and the holy sentiments of the text, when applied to our spiritual Zion, might find a responsive echo in the heart of every Churchman, and that all "the children of Zion" would feel an interest in her welfare commensurate in some degree with the variety and magnitude of those blessings which GOD, through her, dispenses to all His faithful people. But as this deep concern for her interests and devoted attachment to our spiritual Zion should arise from no blind or ignorant devotion, but should be founded upon an enlightened conviction of her many excellences, which may well justify such attachment, and as it is moreover, fitting and proper that we should be at all times able to render "a reason for the hope that is within us," it may form at this time a suitable and profitable occupation to "walk about Zion, and go around about her, and tell the towers thereof, to mark well her bulwarks and consider her palaces"; or, in other words, to consider briefly a few of the many reasons which we might adaance in vindication of the love and strong attachment which we entertain for our spiritual Zion, the Church of CHRIST. . . . . . .

1. First, then, before all other considerations, we love the *Church*, because she is the Spouse of CHRIST; the Bride of the LAMB; and, as such, is honored, loved, and cherished by her heavenly Bridegroom. When therefore we love the Church, the Bride, we conceive that we are also loving and honoring CHRIST, the Bridegroom; who Himself so "loved the Church, as to give Himself for it; that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church; not having spot or wrinkle or any such thing; but that it should be holy and without blemish."—(Eph. v 25–27.) May the Church, the Bride of the LAMB, daily become more and more worthy of the SAVIOUR'S love. . . . . . .

2. But, again: We love the Church because she is the divinely constituted instrumentality for the salvation of immortal souls.

The one grand object for which "GOD became manifest in the flesh" was to save a ruined world. For this purpose CHRIST left the realms of glory; assumed our nature; suffered, agonized, and died upon the Cross. "He became flesh, that we might become spirit. He became the SON of Man, that we might become the sons of GOD. He became sin for us, that we might become the righteousness of GOD in Him. He died that we might live. He took our nature upon Him, that we might take His nature upon us. He came from heaven to earth, that we might ascend from earth to heaven." And He established His Church to be the honored instrument of carrying into effect His wondrous purposes of love and mercy to our fallen race. . . .

3. Once more: We love that portion of the Church to which it is our great privilege to belong, because we believe her to be a true, living, and sound branch of the one only "Catholic and Apostolic Church." Observe, Brethren, we claim not to be exclusively THE Church—i. e., the whole Church, or body of CHRIST. The body has many members; the tree has many branches: and we claim to be a true branch, a living and fruit-bearing branch of that goodly vine, planted by the Redeemer 1800 years ago. Other branches there are, of which some are more or less sound than others; but with them, on this occasion, we have no further concern than to say, with the holy apostle, "Grace be with all them that love our Lord JESUS CHRIST in sincerity. Amen." But our business, at present, is only with that Branch of the Universal Church, in which, by the Providence and the grace of GOD, we, my Reverend Brethren, have been called to minister; and which we, if honest men, must conscientiously believe to be—with reference to the evangelical purity of her doctrines, the efficacy of her means of grace, and the constitution of her ministry—the most scriptural and perfect Branch on earth. It is only as we thus believe of her, that we can really and truly love her.

4. Again, therefore, we love our Church, for the evangelical purity of her doctrines, which proclaim, with all fulness, the fall of man; his alienation from GOD; and his restoration and redemption only and solely through JESUS CHRIST our Lord. Our Church, believing with the holy Apostle St. PAUL, that the "Scriptures are able to make us wise unto salvation, through faith that is in CHRIST JESUS," derives all her Articles of Faith immediately from the word of GOD. She goes not to tradition, whose streams in the lapse of ages may have become muddy and impure; but she goes at once to the fountain head, and draws refreshing waters immediately from the wells of salvation. Her language upon this point is too plain to be misunderstood, and, thank GOD, it is too plain to be perverted. Thus speaks the Church in the 6th of her 39 Articles: "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation." The consequence of a faithful adherence to the letter, and to the spirit of this Article is, that the doctrines of our Church are truly evangelical, because truly scriptural. But, though the Church thus wisely regards holy Scripture as the only infallible rule of faith, yet she has not acted so unwise a part as to reject the assistance to be derived in the interpretation of Scripture from the writings of those godly and learned men, who lived the nearest to the apostolic age. On the contrary, she has gratefully availed herself of their pious labors, believing them to be, to say the very least, competent witnesses of the truth as it was then believed by the whole Catholic Church. This concurrent witness of antiquity, is nowhere more visible than in our admirable Liturgy, embracing, as it does, those glorious standards of faith, the *three* primitive Creeds. And thus the Liturgy of our Church, besides its other claims upon our love and admiration as an unrivalled formulary of devotion, becomes invested also with a very high degree of importance, when regarded as a witness of "the Faith once delivered to the Saints."

5. But, again, we love our Zion, because of the abundance and efficacy of those means of grace which the Almighty has entrusted to her, our spiritual mother, to enable her to bring up her "children in the nurture and admotion of the LORD," until, by GOD'S blessing upon our faithful use of these means, "we all come in the unity of the faith, and of the knowledge of the Son of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST." But here, Brethren, so glorious an array of spiritual blessings and privileges opens to our enraptured view, that "the time would fail me" to expatiate on so fruitful a topic. Scarcely, indeed, dare we indulge ourselves the gratification of bestowing upon them the briefest notice as they pass in review before us.

First in rank, because usually the first in the order of our spiritual life, is the holy sacrament of baptism, the gate of the fold; the vestibule of the temple; the porch of the Church; the GOD-appointed ordinance, "wherein we are made members of CHRIST, children of GOD, and inheritors of the kingdom of heaven." Being thus "regenerated, and grafted into the body of CHRIST'S Church;" with what pious care does our spiritual mother watch over us, while passing through the several stages of childhood and youth. How carefully does she instruct us in the nature and extent of our baptismal privileges and our baptismal obligations, in our duty towards GOD, and our duty towards our neighbor, in that admirable compendium of Christian teaching, the Church Catechism. When preparing to enter more immediately upon the great struggle and battle of life, how earnestly does she seek to fortify and strengthen the minds of her youthful members against the seductions of the world, the flesh, and the devil, by means of the apostolic Ordinance of Confirmation. How solemnly in that sacred rite does she employ the ministry of her chief pastor, the Bishop of the Church, who invokes GOD'S blessing upon the youthful candidates in this most fervent and comprehensive prayer: "Defend, O LORD, these Thy servants with Thy heavenly grace, that they may continue Thine forever, and daily increase in Thy holy Spirit more and more until they come unto Thy everlasting kingdom." As they require still more abundant means of grace, what a rich banquet of love does she spread upon the table of the LORD for those who are "hungering and thirsting after righteousness." In the holy Sacrament of the LORD'S Supper, she "strengthens and refreshes the souls" of her faithful children, "with the body and blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper." Again: with what anxious care does our spiritual mother seek our advancement in personal holiness, by the ministry of the word in the ordinance of public preaching, which has so often proved a blessed instrument in the hands of the Almighty [illegible] the conversion of sinners, and the comfort and edification of the people of GOD? More especially has she provided for all her children in their public devotions an admirable form of sound words, in that unrivalled Liturgy, which may justly challenge the admiration of every sober-minded Christian. The prayers of the Church are not only scriptural in language, but they breathe in every line the spirit of piety and true devotion. Simple, yet sublime; chastened, yet fervent; they who enter into their holy spirit; they who feel in their hearts what they utter with their lips, may undoubtedly "pray with the spirit, and pray with the understanding also." Again: in the various conditions of mortality, the Church accompanies, guides, conducts, and comforts her children, through every stage of human life. In the hour of joy she accompanies to the altar, and blesses with most solemn benedictions, those who are entering into the holy estate of matrimony. She realizes the Communion of Saints, by uniting in public prayer "for all those who are any ways afflicted or distressed in mind, body, or estate;" and by returning thanks for those who have experienced any special mercy, and more particularly for those who "have been delivered from the great pain and peril of childbirth." In the hour of sickness she sends her ministering servants with messages of peace and comfort to the pious sufferer, whom she exhorts to "look unto JESUS, the Author and finisher of our faith." She casts a halo of light around the dark valley of the shadow of death; and sheds upon the darkness of the sepulchre the radiant glories of immortality. She forsakes us not even after death, until she has seen the tabernacle of the flesh deposited in its final resting [illegible] guage, "earth to earth, ashes to ashes, dust to dust;" and comforting the hearts of the survivors in the sublimest service that man has ever framed. After so many tokens of her maternal care, should we not be the most ungrateful of mortals, if we did not love our spiritual mother, if we were not ever ready to say from the overflowings of filial affection, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

6. But again, we regard it as a prominent feature amongst the various claims which the Church has upon the affection of her members, that she possesses in her three-fold orders of Bishops, Priests, and Deacons, a ministry, originally of divine appointment. The Church herself declares, "That it is evident unto all men diligently reading the holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in CHRIST'S Church;" and hence the members of our Communion may have the fullest assurance in believing, that they who administer to them the Holy Sacraments have undoubted authority, regularly transmitted from the great Head of the Church, through the unbroken line of Apostolical Succession, and that it is by virtue of this authority alone, thus derived, that they would dare to minister the Ordinances of CHRIST'S Church. Some, indeed, may affect to speak disparagingly of this argument; while others may even ridicule the idea of such a succession in the Ministry. But this we may well anticipate from those who are conscious to themselves, that *they*, at least, have no such succession. "The fathers have eaten sour grapes, and the childrens' teeth are set on edge." If, my Brethren, but one link in that golden chain of Apostolical Succession had ever been lost or broken, then CHRIST'S promise to be with the ministers of His Church to the end of time must have failed: the gates of Hell must have prevailed against the Church of CHRIST; and the succession in the Ministry, thus interrupted, must either have been since miraculously renewed; or there exists not at this moment a valid Ministry upon earth. Brethren, whatever others may think or say upon this subject, let us for ourselves most gratefully acknowledge, that by GOD'S great mercy and goodness, we belong to a Church, which can satisfactorily prove (when occasion requires) the great fact, which a needful brevity has constrained us to assume; viz., that the Ministry of the Church is such as the Apostles themselves established, and that from them it has been derived to us, through the channel of an unbroken line of Episcopal succession.

7. But in summing up the claims of our Zion to the love and warm affection of all her children, we add this as the chiefest blessing, the crowning excellency, and strongest claim of all, that we should love her, because GOD Himself has loved her, and more especially of late, has blessed her, by granting an increase of zeal; a greater efficiency; a more extended sphere of usefulness; and corresponding expansive powers; which have been so wonderfully developed in various portions of the globe. Wherever we direct our eyes we behold abundant proofs, that our Reformed Branch of the Catholic Church is, by GOD'S blessing, "enlarging the place of her tent, and stretching forth the curtains of her habitation." In England, wonderful within a few years has been the revival of Church principles; wonderful the increase of zeal, devotion and faithfulness, to the cause of CHRIST and His Church; and very wonderful the increased blessings which GOD has bestowed upon the Church; blessings felt in the hearts of many thousands, and the fruits of which are apparent, in numberless acts of munificence and liberality in the support of the benevolent Societies and institutions of the Church; the erection of numberless new churches; and increased zeal for the salvation of immortal souls. She has indeed been constrained to mourn over the sad defection and apostacy of some few of her gifted sons, whose perversion has caused her to rejoice with trembling, but upon the whole she has abundant cause to "thank GOD, and take courage." In Ireland, the Almighty is displaying the wonders of His grace and mercy. A great work is going on, chiefly through the agency of the Church. Many thousands have, within the last three years, renounced the errors of Rome, and have embraced the true faith, as it is held by our Reformed Branch of the Church Catholic; and, blessed be GOD, the work of Reformation is still advancing. In Scotland there exists an ancient remnant of the true Israel. This long down-trodden portion of our Zion, "persecuted but not forsaken, cast down but not destroyed," has heard a voice saying, "Arise, shine, for thy light is come, and the LORD is risen upon thee." A recent pamphlet informs us, "that her prospects of extension are every day becoming brighter. New congregations are springing up in various directions, and fresh energies are put forth to meet the circumstances of the times."

In the sister Branch of our beloved Zion in the United States, we behold the Church extending her influence on every side. Thirty-two Bishops, with 1700 Clergymen of the inferior orders, are doing the LORD'S work with zeal, and "the LORD is among them, as in the holy place of Sinai." Again, in every Colony of the British Empire, and in the vast Eastern regions subject to her sway, the Church is taking deep root; and in almost every portion of her widely-extended dominions, our Zion is now established in her full integrity. There are now twenty-six Colonial and Missionary Bishops, and the number is increasing from year to year. Our Reformed Branch of CHRIST'S Holy Church numbers now about 110 Bishops, and about 25000 Clergymen, while her lay members are counted by millions. Nor has our own Diocese failed to keep pace with the onward progress of all around us. Notwithstanding the great discouragements we have met with of late, and the heavy blows, dealt in part by those whom we had a right to look to as amongst our truest friends; still the Church has, by GOD'S blessing, prospered in our land in a manner that may justify our adoption of the Psalmist's grateful language: "The LORD of Hosts is with us; the GOD of JACOB is our refuge." Fifty years ago, there were but four Clergymen in this Diocese, there are now 150 standard-bearers of the LORD of Hosts, headed by a veteran warrior of the Cross, who has himself for 50 years, as Deacon, Priest, and Bishop, in this Diocese, bravely borne the glorious banner "of Evangelical truth, and Apostolic order." For, as the preacher remarked at a recent Anniversary, the present is the 50th or the Jubilee ministerial year of our venerated Diocesan, an event already in part commemorated, by the foundation in Trinity College of a "Bishop Strachan Jubilee Scholarship"; but which it is designed still more worthily to commemorate, by "the Bishop Strachan Jubilee Fund," the primary object of which will be, the completion of the building of that noble monument of Christian principle; a work happily begun through the pious zeal and untiring energy of our venerable Diocesan, and which, we trust, will be no less happily completed in every part, during his Episcopate; the term of which, may GOD in mercy to His Church still further prolong. Few men have lived to see greater changes take place in the Church, or the country of their adoption, than have been witnessed by this venerable Septuagenarian. Few, and thinly scattered over a vast extent of country, were the members of our Communion, when he was ordained Deacon in 1803, while in this, the Jubilee of his ministry, we number at least a quarter of a million. Well may he say, when contrasting the present with the past, "what hath GOD wrought?"—Through His blessing, "the little one has become a thousand, and the small one a strong nation."

Brethren, let this brief retrospect of GOD'S dealings with us serve to strengthen our attachment to our beloved Zion, and confirm in our hearts the firm resolve expressed in the glowing language of the text: "If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

But in thus exhorting you to love your spiritual mother, shall it be objected to us that we seek to put the Church in the *place* of CHRIST; *before* CHRIST; or *above* CHRIST? GOD forbid. We repudiate the thought. We deny the truth of the charge. No; let CHRIST be *before* and *above* all the institutions of CHRIST; as "he that buildeth the house hath more honor than the house." We love the Church, but we love the SAVIOUR more. "We speak concerning CHRIST and the Church." CHRIST first; and then the Church, as reflecting on earth the glory of CHRIST. And need we an apology for the love we bear the Church? We appeal "to the Law and to the Prophets." The law reveals the glories of GOD'S ancient Church; the costly Tabernacle in the wilderness; the splendors of the Temple on Mount Sion; the cloud, the symbol of the Divine presence overshadowing the mercy seat; the sacred ministry of Divine appointment, with its three-fold offices of High Priest, Priest, and Levite; its costly round of rites, ceremonies, and sacrifices, and all these but types or figures of CHRIST, and the Church, whose future glories were moreover foreshadowed in the glowing language of the Prophets. For, in the eloquent language of a gifted Prelate of our sister Church [Bishop DOANE], we bid you "unfold the scroll of prophecy, and mark the splendors which the glories of Messiah's Kingdom throw upon its radiant page. Hear how the psalmist, 'on the height of this great argument,' transcends his loftiest strain. What other subject wakes such notes of triumph from ISAIAH'S sounding strings? And when Ezekiel, Micah, Haggai, Zechariah, Malachi, attain to an unwonted rapture, it is the coming glory of Messiah's Kingdom (the Christian Church) that fills and fires their song." Need we, my Brethren, a higher precedent for the love we bear the Church? We remember that incident recorded in the life of our Redeemer which brought to the recollection of His disciples that it [illegible] eaten Me up." Need we a further warrant for such love? Is she not "the Church of GOD, which He purchased with His blood?" And did not the SAVIOUR "love the Church, and give Himself for it," and should not the disciples imitate the example of their LORD, by loving that which was the object of *His* supreme regard?

But, having thus (we trust) most amply vindicated the love we entertain for Zion, we proceed to point out some of the modes by which we may best evince that love.

In the first place, I would respectfully suggest, that we, my Rev. Brethren, may do this very effectually by seeking to promote such attachment to the Church, and her institutions, among the people by GOD'S providence committed to our pastoral care. And here I gladly introduce the language of another American Prelate, and one who certainly has never, to my knowledge, been accused of being too High a Churchman. The present Bishop of OHIO thus spake in one of his Episcopal Charges: "Such *attachment* is the bond of *unity*. The Church, as a Church, can have no stability, no force without it. To promote such attachment, without bigotry or formality; to make it enlightened as well as affectionate; and then to use it, not as a substitute for, but as a very important auxiliary to the direct influence of Divine truth upon the heart, and the steadfastness of Christian character, is a very considerable matter in the duties of the Ministry, too little valued indeed, but with the permanent importance of which I am more and more impressed, by every new lesson of experience and observation. Inward and spiritual ties are not enough for the holding together of the several parts of the *outward* and visible Church. They may all remain, and yet the Church, as a visible Society, be broken in pieces, and her influence as conservative, and promotive of the Gospel, be almost destroyed. Where such attachment does not exist, there is no bond of peace. To set little value upon it, because it is not Religion, is as foolish as to despise the fencing of the corn-field, because it is not the grain. Not to promote it for fear of promoting sectarism, is as if you should not educate your children to love their home and their parents' laws, lest they look with too little kindness on others. No, my Brethren, if we would promote the spirit of vital godliness in the world, we must promote it in connection with, and by means of that only body, the Church, which the LORD has built as the earthly house of its tabernacle in this wilderness. You may as well expect your minds to be in health, while your bodies are diseased, as that the Spirit of Religion will flourish, while the *Body* of Religion, the *visible* Church, is disordered." (Charge in 1836.)

Happy, my Brethren, would it be for the Church, if all her professed members would adopt and act upon the principles so forcibly enunciated in this quotation. . . . . .

We may further manifest our love to the Church and her Divine Head, by promoting, to the utmost of our power, her internal peace, union, harmony and love. "Blessed are the peace-makers; for they shall be called the children of GOD." Peace was the legacy left by CHRIST to His Church, and He must take delight in beholding His children living at peace and dwelling in harmony, love, and godly concord. "Jerusalem should be built as a City that is at unity in itself." But, alas! such is not entirely the case, and herein is one chief hindrance to the greater prosperity and usefulness of the Church. "We stand not fast with one spirit, with one mind, striving together for the faith of the Gospel." And where this perfect unity does not exist, the energies of the Church are proportionably crippled, and her success hindered. May GOD, the Author of peace, make us all to be of one mind in the house of our spiritual mother. Or, if differences of opinion there must be, let us at least exercise mutual charity and forbearance. If we cannot agree on all other points, we may at least agree to love one another, and to respect each other's conscientious opinions or convictions. Let us, then, eschew all unseemly strife and contention. Let us avoid all reviling and bitterness, all bandying of names and titles of reproach. Let us shun the shibboleths of mere party. Remembering the admonition, "Sirs, ye are Brethren;" and the exhortation, "See that ye fall not out by the way;" let us carefully avoid every thing that may tend to exasperate existing differences, and let us gladly embrace every opportunity of drawing more closely the bonds of brotherly affection, "forbearing one another in love," for, "behold how good and joyful a thing it is, Brethren, to dwell together in unity."

But, farther still, we may all manifest the love we bear the Church, by the liberality with which we consecrate some portion of our substance to her support. Every object connected with her advancement, prosperity and greater efficiency, should meet from all her members a liberal and a cheerful support, in proportion to the importance of the particular object, and in proportion, also, to the means with which the Almighty may have severally blessed us. If all the members of the Church would but act upon the Scriptural principle, of consecrating a tenth of their incomes to GOD'S glory and the advancement of the Redeemer's Kingdom, what a noble fund would the Church then possess! A fund sufficient for every emergency, and adequate to meet every requirement. Dear Brethren, let us all remember that what we have is not our own; that we are but steward's of GOD'S bounties; that it is required of stewards that a man be found faithful, and that shortly we shall be required to render in an account of our stewardship to that GOD who cannot be deceived. May this solemn consideration induce us all often and seriously to ask, if in the disposition of our goods we are careful to render unto GOD His portion? "Let every man give, according as he is disposed in his heart, not grudgingly or of necessity; for GOD loveth a cheerful giver."

But yet, again: We may manifest the love we bear our spiritual mother by not only giving of our substance to her support, but also by consecrating to her service, as occasion may arise, some portion of our *time*, and by contributing the benefit of our wisdom, prudence or experience, when called upon, and invited to deliberate and take counsel for her welfare. And it is for this purpose, in part, that so many of the members of the body of CHRIST are at this time assembled.

For to-day we, my Reverend Brethren, are met together to listen to the godly counsels of our Right Reverend Father in GOD, while to-morrow (if the Almighty should mercifully spare us), both Clergy and Laity will meet under the Presidency of their Bishop, to confer on matters affecting the interests of our spiritual Jerusalem. May GOD'S Holy Spirit preside over our deliberations, and grant that all our proceedings may be distinguished by moderation, brotherly kindness, sound judgment, and an earnest desire to advance GOD'S glory and the interests of the Redeemer's Kingdom. A few weeks ago, we fondly hoped that the Bill, then before the Imperial Parliament, for the regulation of the Church in the Colonies, would immediately become a Law; that our Conference of to-morrow would assemble under its provisions; and that thus the results of our deliberations would have all the weight and authority which the sanction of the Law could impart to them. Had such been the case, our discourse this day would have borne more special reference to so important an event, and to the various topics which our altered position would naturally suggest. But we have been once more doomed to disappointment. The permissive power legally to meet in solemn Conference of Bishops, Clergy and Laity, to pass rules and regulations for the better management of our internal economy and discipline, a power possessed by even the most inconsiderable sects around us, has again been withheld from us, who are supposed to form an integral portion of the Church of the Empire. Let us hope that another session of the Imperial Parliament may not be allowed to pass away, without witnessing the enactment of a law, granting our reasonable and just Petition. When such shall be the case, our Lay Brethren may then have frequent occasions of displaying their attachment to the Church, by devoting, as already remarked, some portion of their time, their talents and their experience to her service, in those Synodical Assemblies which will then, no doubt, be of regular recurrence at stated periods. . . . . .

* * *

THE WAY OF PEACE AND FREEDOM.

And this fair course of knowledge, whereunto
Your studies, learned lady, are address'd,
Is the only certain way that you can go
Unto true glory and true happiness:
All passages on earth besides are so
Encumber'd with such vain disturbances,
That still we lose our rest in seeking it,
Being but deluded with appearances.
And no key had you else, that was so fit
T' unlock that prison of your sex, as this,
To let you out of weakness, and admit
Your powers into the freedom of that bliss,
That sets you there where you may oversee
This rolling world, and view it as it is;
And apprehend how th' outsides do agree
With th' inward being of the things, we deem
And hold in our ill-cast accounts to be
Of highest value, and of best esteem:
Since all the good we have rests in the mind,
By whose proportions only we redeem
Our thoughts from out confusion, and do find
The measure of ourselves, and of our powers:
And that all happiness remains confin'd
Within the kingdom of this breast of ours,
Without whose bounds, all that we look on lies
In others' jurisdictions, others' powers,
Out of the circuit of our liberties.
Are not belonging to our royalties,
But t' others' wills, wherein they're only grown:
So that unless we find us all within,
We never can without us be our own;
Nor call it right our life that we live in,
But a possession held for others' use,
That seem to have most interest therein;
Which we do so dissever, part, traduce,
Let out to custom, fashion, and to show,
As we enjoy but only the abuse,
And have no other deed at all to show.

—DANIEL.

* * *

ST. PAUL ON LYING, STILL NEEDFUL.

It sounds strange and coarse to address a congregation in the nineteenth century with the words "Lie not one to another." And yet there is surely not a congregation in this land at this time which does not need to hear this exhortation, which would not be better for receiving it in the simple straight-forward Saxon form, which our translators have given to it, rather than in the vague, diluted phraseology of the modern world. The preacher must not fear to remind his people that the most shameful vice of savages is one to which they are prone, one which they are likely to commit every day, if they are not laboring to free themselves from it. He must say plainly, that it is working itself more and more into the arrangements of social life, is connecting itself with the progress of civilization, even with the practice of religion. He must lay bare those phrases, "necessary conventions;" "recognized modes of speech and procedure;" "complications of trade and intercourse, which are inevitable in the highly artificial condition in which we find ourselves." He may admit that these words indicate, somewhat obscurely, difficulties, very real difficulties, by which we are surrounded; he is bound to deal gently and considerately with the temptations of each man, knowing the greatness of his own and how he has fallen into them. But he must declare boldly that these ambiguous forms of expression denote the existence of a system which we do not like to examine too carefully, because we know that a falsehood is at the bottom of it. We must not persuade ourselves, brethren, that such a system is better or more tolerable because men agree to it, because each one purchases the privilege of imposing on his neighbor, by submitting to be imposed on himself.—The great obstacles to reformation are and ever have been the acknowledgment of certain inevitable complications—that is to say, certain necessary lies, which have increased, and must continue to increase. Trace them to their origin, and you will find it in some false act or word, in which some man, probably a respectable, well-intentioned man, indulged himself, perhaps for the sake of over-reaching his neighbor, perhaps in the hope of doing him good, perhaps upon the calculation that he was not capable of appreciating straight-forward speech or action, and therefore must not be indulged with it. Whatever be the motive, the result is the same. The lie goes forth generating lies, each new shape more deformed than the last, more incapable of being brought into shape and straightness, yet each justifying the former and using the eye to the contemplation of it, till at last any creature of a different kind, bearing marks of a different paternity, seems grotesque and unnatural. It is possible for a society, as for a man, to feed on poisons, till they become its nutriment; and then every thing which is wholesome and sincere is dreaded, not wholly without reason, as threatening its existence. For how shall the exposure of a carcass to light and air not hasten its decomposition? That which still has life will feel the pain of being brought into an atmosphere different from that with which it has been familiar; that which is actually dead will melt away.

It was in the midst of a society passing rapidly into this condition that the Gospel was first preached. The message of a regeneration from heaven, the proclamation that men might put off the old man and put on the new man which is made after the image of Him who created him, alarmed the Roman world in the midst of its artificial civilization. It pronounced a sentence, which was in due time to be executed on *that* civilization. It said that if civilization was to advance further, and to be a blessing to mankind, it must take a new start, that it must refresh itself at the fountain of life. If lies were not to be the law of the universe, it was needful that He who is true should declare Himself and should make men true.

Advent witnesses to us that He did proclaim Himself, that He who is the truth came into the world for this end—that He might bear witness to the truth. We want no new revelation. Either that which was made 1800 years ago was false always, or it is true now. It was either the announcement of the ground on which society has always stood, and must always stand, or it was a mockery. But it is a *revelation* still. We have need to preach it to you in the language in which the Apostle presented it to Corinthians and Colossians: we have need to apply it to the system and the details of English society, as they applied it to the systems and details of Greek, and Roman, and Jewish society. The Gospel must speak aloud in the salons, and say, "Lie not one to another." Make not the intercourse of life, which should be based on human sympathies, the means of cultivating a system of organized deception where words are used to conceal and misrepresent thoughts, to create suspicion, to propagate scandal. The Gospel must speak aloud in the market-place, "Lie not to one another." Make not trade a system of fraud and delusion, where each article is different from what it pretends to be, where a glittering outside covers hollowness and worthlessness within. The Gospel must say at the doors of the law courts, "Lie not one to another." Let not that which is the witness of order to men become itself disorderly. Let not that which asserts the distinction of right and wrong be the great confounder of them. But this proclamation we, the ministers of the Gospel, cannot make to other men, to whose trials and perils we are not exposed, unless we solemnly say, "Oh, brothers! let us not lie one to another. Let us not use holy names, the words of GOD, for the purpose of slandering each other's intentions. Let us not make these holy names, these words of GOD, pretexts for condeming the evils which we have no interest in preserving, for concealing those which bystanders detect in our persons and professions. Let us not poison the very fountains of truth, which we are appointed to watch over."

Now I could not say these words to any class of Englishmen, if I did not think I had a right to say to them, "You have put off the old man with his deeds, you have put on the new man which is renewed after the image of Him who created you. You are members of a society in which there is neither Jew nor Greek, Barbarian, Scythian, bond nor free; but in which CHRIST, the Head of humanity, is all, and in all." This is what our baptism signifies, as it is what the baptism of the Colossians signified. If it were not so, we should have no power of applying the Apostle's exhortation, since it is mockery to apply an exhortation when the whole principle upon which it rests has been taken away. And this, brethren, has been our falsehood, which we must confess before we can earn the right to attack yours. We have not manfully believed for ourselves—we have not earnestly and continually told you—that this is the position which GOD has bestowed upon us all, the position which the devil, the world, and the flesh are ever seeking to make us forget and to deny. When we have not held fast to this confession, and proclaimed it in the language and on the authority of GOD'S word to men, as the ground and support of their mortality, we have been driven upon tricks and subterfuges; we have had to ask aid of human selfishness in support of the Gospel which is its great antagonist; we have had to mix the pure gold of GOD'S word with man's dross and counterfeits. A thousand false, untenable arguments have been put forth to persuade men to be good and holy. The cultivated and intellectual have discovered the cheat, have treated such arguments as utterly unsuitable to themselves; but have encouraged the use of them for the ignorant and the poor. But they also have discovered the hollowness of appeals which are addressed to classes, and not to human beings, which persuade men to love GOD and love their brethren, because it will answer to them to do so. And they throw back these exhortations with so much the more scorn and indignation, because they see that they are devised as means of keeping them quiet, and the other orders of society comfortable. For your sakes, for theirs, for our own, for the sake of all conditions of men among us, for the sake of law and order, but, above all, for the sake of truth, we must go back to the ancient language, to the original doctrine; we must speak to all as to men, and tell them that they have been created in the image of the GOD of righteousness and truth, and that He is seeking to make them true in their inward parts; and that if they are true within, they will be true without also, true in their deeds as well as in their thoughts, true in the common outward transactions of the world as well as in their relations with the GOD of heaven.

It is often supposed, brethren, that the zeal and earnestness of religious men have betrayed them into crimes which others shrink from. There is apparent evidence in favor of the opinion. Deeds of great daring, of great sacrifice, but of horrible blackness, have been perpetrated for religious ends. It is not unnatural that worldly men should desire to tame down the faith to which they trace such abominations. But, oh! never join in the wish. We want all the zeal we can get; the world will become daily worse without it. These great qualities have been spoiled and made devilish by the mixture of earthly elements in them; the old man has been called in to help the cause of the new; and being first tolerated as an ally, he then has become the lord and master. Do not let us suppose that this danger belongs to one faith only; it is near us all at the world's history records is within ourselves; [illegible] fight with it there; we must find out a life-giving spring which is mightier than the deadly spring, a power of truth which is stronger than the power of falsehood, or we shall assuredly repeat the sins which make us shudder when we read of them as committed by other men. The great power which dwells in any false system is the belief that falsehood is lawful; that Christians may, under some pretext or other, avail themselves of it; and that there is something more precious than Truth. Till GOD drives that thought out of our hearts, we are doing nothing to rid the world of false doctrines or false practices, though we argue against them unceasingly. Nay, we shall be probably inventing accusations against our opponents which are not true, and thereby shall confirm that which is the ungodly elements in their system and every other.

Brethren, I have not sought to strengthen the Apostle's exhortation by an reasoning but that which he uses himself; no other can be effectual. But I am not departing from his example when I say that the Advent season does most solemnly echo the words, "Lie not one to another." For JESUS CHRIST came in great humility, that our human nature might be renewed, that each one of us might be able to cast away the old man, and put on the new man which is made after the image of GOD. JESUS CHRIST came in great humility, that there might be neither Jew nor Greek, Barbarian, Scythian, bond nor free, but that all might be members of one body, interested in each other's well being; not lying one to another, but serving each other in love. And JESUS CHRIST will come again in the glory of His FATHER and the holy angels, that all the darkness and falsehood of the world may be scattered, that the divine light which has come forth from Him at all times, and which is gathered up in Him, as its centre, may penetrate to all the corners of the earth. Oh, brethren! if you believe that the Sun of Righteousness has arisen upon this dark world of ours, will you not ask that it may shine into each one of our hearts, and scatter every dark imagination which harbors there? If you believe that CHRIST will judge the world, separating the true from the false, will you not ask that He will now judge between that in you which leads you to desire truth in your inward parts and to love one another, and that which tempts you to lie one to another?
—MAURICE.

* * *

WHAT IS COAL?

No one would imagine beforehand that there could be any difficulty in telling what is coal. When one comes, however, to try for either a scientific or legal definition, he finds it is not at all easy to tell what coal is. There was, not long ago, a keen litigation in Canada, turning entirely on the question, "What is coal?" and there has lately been a similar case in Scotland, where many lawyers and men of science were engaged, and several thousand pounds of expense incurred. In the latter instance, a company had leased a tract of ground for "coal, ironstone, iron, limestone' and fire-clay, but not copper or other minerals." They contemplated making something tolerable out of a certain stratum of what is called *gas-coal*, which was believed to be there, because it abounded in the neighboring grounds. They did find this mineral in large quantity, and for some time they worked it at a good profit; but now the proprietor comes in and says, this mineral is not coal, and therefore not included in the lease. It must be the subject of a separate bargain. In a jury-trial on the question, which lasted for a week, a cohort of geologists, mineralogists, and chemists, gave conflicting testimony on the point. That the stuff was a bituminous clay, and not coal, was testified by Professor ANSTED. Professor BRANDE, on chemical data, said it was "not coal;" Professor ANDERSON, that it was a "black carbonaceous mineral;" Mr. MILNE HOME, that it was "a bituminous clay, and not coal." Professor CHAPMAN, finding no organic structure in it, thought it not coal. Mr. HUGH MILLER found it had an earthy instead of a carbonaceous base, and was only an "inflammable shale." Two other geologists and three chemists denied its being coal; while several microscopists found it equally wanting in the true characters of that mineral. On the other hand, Professor FLEMING considered it a "cannell coal." Professor RAMSEY, Mr. JUKES, and Mr. CHARLES MACLAREN, all of them eminent geologists, regarded the stuff as having the essential characters of coal; and ten chemists of high character supported the same view. So great a discrepancy gave much surprise to the public, who never feel comfortable unless they get a decisive pronouncement on any subject interesting to them. Many felt it no small support to the lurking suspicion which possesses them—that science is "all humbug." They seemed to be rather pleased when the judge put aside all the philosophical testimony, and recommended the jury to decide according to their sense of what would be regarded as a coal in a mercantile transaction, and when the jury consequently gave a verdict in favor of the leaseholders.

There would have been less discredit to science and its professors from this trial, if the grammatical aspect of the question had been considered as well as the scientific. It was primarily a question of definition. The word is used twenty-four times in the Bible, where it must mean simply wood, for mineral coal was not known to the ancients. This shows how wide and vague may be the meaning legitimately attachable to the word. It therefore appears to us that the witnesses for the plaintiff made a great mistake in laying down to themselves a certain limited definition of coal, for which there was no sort of authority, and which could only be received as an arbitrary judgment or whim of their own minds. In saying that coal, to be really coal, must be composed of vegetable matter of which the organic structure can be seen, or which leaves a certain quantity of coke, was to advance a proposition utterly incapable of proof, and therefore to put themselves into a painfully false position. The common sense of the public will see, that to be clever in microscopic observations, or in telling the effects of certain chemical changes, is not to possess a reasoning mind or a sound judgment. Ordinary men will also be somewhat startled to find that men of science can pronounce so differently even on the facts of such a case—some alleging, for instance, that there was no trace of organic matter, while others asserted there was. Where, they will be ready to ask, is the use of science, when, instead of illuminating us on an obscure and difficult subject, it only adds to our perplexity?

The only defence they can bring forward is a candid admission that science is as yet in its infancy, and its cultivators liable to great errors, though continually pressing forward to clearer ground. On the other hand, it will be replied fairly, they ought not to dogmatize.—*Chambers' Journal.*

* * *

Mr. Ruskin's Views of Architecture.—I have noticed with some surprise certain reviewers announcing as a discovery, what I thought had been palpable on the surface of the book, namely, that "if Mr. Ruskin be right, all the architects and all the architectural teaching of the last 300 years must have been wrong." That is indeed precisely the fact; and the very thing I meant to say—which indeed I thought I had said over and over again. I believe the architects of the last three centuries to have been wrong; wrong without exception; wrong totally and from the foundation. This is exactly the point I have been endeavoring to prove from the beginning of the work to the end of it.

The various nations who attained eminence in the arts before the time of Christ, each of them produced forms of architecture, which, in their various degrees of merit, were almost exactly indicative of the intellectual and moral energy of the nations which originated them: and each reached its greatest perfection at the time when the true energy and prosperity of the people who had invented it were at their culminating point. Many of these various styles of architecture were good, considered in relation to the times and races which gave birth to them; but none were absolutely good or perfect, or fitted for the practice of all future time.

The advent of christianity for the first time rendered possible the full development of the soul of man; and therefore the full development of the arts of man. Christianity gave birth to a new architecture, not only immeasurably superior to all that preceded it, but demonstrably the best architecture that can exist; perfect in construction and decoration, and fit for the practice of all time.

The architecture, commonly called Gothic, though in conception perfect, like the theory of a Christian character, never reached an actual perfection, having been retarded and corrupted by various adverse influences; but it reached its highest perfection, hitherto manifested, about the close of the thirteenth century, being then indicative of a peculiar energy in the Christian mind of Europe.

In the course of the fifteenth century, owing to various causes, which I have endeavored to trace in the preceding pages, the Christianity of Europe was undermined; a Pagan architecture was introduced, in imitation of that of the Greeks and Romans. The architecture of the Greeks and Romans was not good, but it was natural; and, as I have said before, good in some respects, and for a particular time.

But the imitative architecture introduced first in the fifteenth century, and practiced ever since, was neither good nor natural. It was good in no respect, and for no time. All the architects who have built in that style, have built what was worthless; therefore the greater part of the architecture, which has been built for the last 300 years, and which we are now building, is worthless. We must give up this style totally, despise it, and forget it, and build henceforth only in that perfect and Christian style hitherto called Gothic, which is everlastingly the best.—*Stones of Venice.*

COMMUNICATIONS.

For The Churchman.

FELLOWSHIP WITH GOD.

This is the privileged state of those who, in the exercise of the true faith, walk humbly and devoutly in all the commandments and ordinances, of the Gospel.

The plain language of Scripture, which teaches that baptism into Christ's Church produces a union with Him; that His special presence is vouchsafed to His people when assembled for His worship; and that dwelling in Him, and having Him to dwell in us, is a blessing promised to faithful and devout eating and drinking of the symbols of the Body and Blood which He offered in the great Sacrifice of Himself for us; proves it to be the design of God, that fellowship with Him and His Son be sought in union with His Church, and it is evident, from the whole tenor of the Bible, that the heart must be interested in this fellowship, and the life conformable to it; in other words, that the principles, affections, and duties, of true evangelical faith and piety must characterize it; or it will be that merely outward and formal profession, which is tarnished by insincerity and hypocrisy, and therefore fraught with proportioned danger.

St. John has, in the beginning of his first Epistle, words of awful warning on this subject. "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth."

To walk in darkness, is to refuse to be guided by that light of the divine word which is provided to carry us through paths of faith, piety, and virtue, to that heavenly inheritance, were it will expand into the bright and perfect splendor of eternal day. It is to live in a course diverging from the purity and holiness of which light is the emblem.

If then, we are wanting in that study of the divine law which may make it a light unto our path and a lamp unto our feet; if we forsake its guidance by neglecting and disobeying its injunctions; if we are opposed or indifferent to that evangelical faith which, duly appreciating, and sincerely and heartily embracing, the blessed doctrines of the Cross, purifies the heart, and regulates the life; if, instead of that undivided devotion to God which is the source of all religious and moral excellence, we seek our chief employment and main pleasure in the service of the world, and the indulgence of our natural inclinations and appetites; if, for that holy zeal, and cordial and unwearied service, which God requires, and which is due, in faithfulness and gratitude, from us to Him, we surrender ourselves to spiritual sloth and indifference; if we wifully neglect the services and ordinances of God's house, or allow our attendance on them to be but cold and formal, a mere decent profession of religion, a mere intellectual gratification, or a mere œsthetic indulgence of taste or fancy; instead of an act of faith in the promises of God that if applied as He wills them to be, they will be blessed as special means of grace; or if, whatever the kind and degree of our religious profession and action, they be not accompanied with conscientious faithfulness, and warm and generous charity, and an humble and disinterested spirit, in duty to fellowmen; we show ungrateful disregard for the only light that can lead to that fellowship with God in which alone are to be found true peace, comfort, joy, and a good conscience; and in which alone the heart can be fitted for holiness and virtue.

St. John adds, immediately after the passage just quoted, "If we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ His Son cleanseth us from all sin."

"If we walk in the light as He is in the light"—if we are humble followers of God as dear children, in the purity and holiness which He proposes for our imitation—"we have fellowship one with another;" *we*—our gracious God and ourselves. For in the great mystery of mercy which characterizes God's bringing salvation to us through Jesus Christ, there is this feature of inexpressible condescension on His part; that a mutual fellowship or communion is thereby established between Him and His faithful people—He taking them out of their hopeless and condemned state, putting them in a state of salvation, directing them how to continue and live in that state, and conferring on them grace to do so; they receiving this grace at His hands, and yielding their moral agency to its control, for the purposes of true faith, piety, and charity; He being pleased to make every effort thus directed a means of increase of grace, and thus of advance in holiness; He appointing for their use the sacraments, ordinances, and services of His Church, as special means and pledges of the influences of His Holy Spirit; they experiencing those influences as they rightly use those means, and being thus drawn constantly nearer to Him, increasing more and more in His love and favor, and more and more loving Him because He thus loves them.

To enjoy, therefore, the precious blessings of fellowship with God, we must, diliengtly seeking the direction and aid of the Holy Ghost, conform to His dispensation of grace, mercy, and truth, in the Gospel, sincerely and earnestly striving to know His will, and aiming at that true and living faith which draws the soul to Jesus the only Saviour; looks for acceptance with God, only through Him; and works by love in all the required duties of piety, social fidelity, and cordial charity; and in the constant discipline, according to the heart-searching, heart-purifying, and heart-humbling strictness of the divine law, of our appetites, affections, dispositions, tempers, and passions.

It is not, however, given to man—it could not be given to him, consistently with the wise and just principles on which it has pleased God to regulate and govern His dispensations towards him, and the probation on which He has placed him—to be so far drawn out of the nature to which his fall reduced him, as to attain to merit or perfection here; or to be entirely released from the evil effects of the apostacy in Eden; or so to shake off the constant pressure upon him of the frailty and corruption then encountered, as to rise above desert of God's wrath and condemnation.

The more thoroughly the Christian's heart is imbued, through the renewing influences of the Holy Ghost, with the true principles and affections of the Gospel, the more deeply does he feel this. Very precious to him is the divine assurance, "The Blood of Jesus Christ His Son cleanseth us from all sin." He is conscious that whatever may be his spiritual attainment, he has enough of remaining sin to call for deep penitence and humility, for desert of punishment, and for despair of mercy, if help comes not from a higher source. In the cleansing efficacy of the Blood of Christ alone, he sees what can commend him to that justification in the sight of God whereby alone he can enjoy fellowship with Him. Hereon he builds all his hopes. The faith which the Gospel requires in this great fundamental truth, is the animating principle of all his efforts in the religious life.

When we consider how much is comprehended in walking in the light as God is in the light, and feel how utterly unable we are in ourselves to make progress in the heavenly journey, our minds should gratefully turn to the way of access opened in the Gospel to the throne of the heavenly grace; to the guiding, strengthening, and sanctifying influences promised to be thence dispensed to all who humbly and faithfully seek them; and to the *sparing mercy* which receives and approves those who do so, sad as may be their deficiences, humiliating as may be their lapses and miscarriages, utterly unworthy as they are in even their highest righteousness.

Seeing thus the gracious method God has been pleased to adopt for securing to His people a personal interest in the salvation wrought by Jesus Christ; we should, with all humility and distrust of ourselves, in full faith in the promises of God, undivided trust in the great atonement, firm reliance on the all-sufficiency of the Holy Spirit's influences, and meek dependence on divine compassion, diligently use the means of grace which God has appointed, and earnestly and faithfully apply that grace, and constantly stir up the precious gift within us, to give a right direction to our moral agency; such as will lead to an humble, holy, and obedient walking in all the commandments and ordinances of the Lord. Then may we hope and trust that ours is the truly blessed state of fellowship with the Father, and with His Son Jesus Christ.

All that is happy in our relations with our Heavenly Father, can exist only through and in Jesus Christ. The "fellowship one with another" between God and each individual of His faithful servants, has its foundation in the union of their natures by the incarnation of the Son of God, rightly called in the venerable "Creed of St. Athanasius,"* "taking of the Manhood into God." Thus there was established a perpetual fellowship between the divine and human natures; or, as says the second of our Articles of Religion, "two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in One Person, never to be divided; whereof is One Christ, very God, and very Man." This God-Incarnate, as God-Incarnate, is our Saviour. He takes the faithful members of His mystical body the Church into a participation of His humanity, and thus of its fellowship with the Father. This fellowship is, in Him, the present and everlasting vesting of the Manhood with the consummation of glory and joy in heaven. And this too is the end He has provided for His faithful people. Until they reach this, however, their fellowship with the Father is to secure for them beams of that Light dimmed by "no darkness at all," which "*God is*;" to illuminate their minds with truth; to guide them in the way of duty; to comfort them in sorrow; to cheer them, in the penitential sense of their ever-besetting infirmities and sins, [illegible] in the way of enjoying the cleansing efficacy of the blood of Jesus Christ; and to guide them through the grave and gate of death to their joyful resurrection. Then their fellowship with the Father will be eternally removed from the lets and hinderances surrounding it in this probationary state, and give them the fullness of joy and pleasures forevermore which abound in His celestial presence. Then will all the saved be brought to see their Saviour, and share with Him eternally the glory and bliss and infinite exaltation, to which, in Him, their nature is advanced.

B. T. O.

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* Although the American Church has not formally adopted this Creed, yet it is pledged, by solemn authoritative avowal, to its doctrines, and those of all the other standards of the Church of England.

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For The Churchman.

SUGGESTIONS UPON THE ORDER OF EVENTS IN THE LIFE OF ST. PAUL.

NO. VII.

There was a period in the history of our Lord, when He told His brethren—"My time is not yet full come." The Apostles were enjoined to tarry "in the City of Jerusalem until ye be endued with power from on high." And St. Paul, after his trance, in patience possessed his soul, until the signal was given for his Apostolic career. The Ministry and Apostleship, unto which he was elevated, differed from all other human trusts, inasmuch as it implied the power of forgiving and retaining sins; ordaining elders and deacons; and confirming the baptized. The stupendous power of the keys (as that of forgiving and retaining sins is likewise denominated,) has never been defined and limited to a degree recognized by the whole Church, although the Church, true to the holy Scriptures, declares that the power was given and is still possessed. That terrific power St. Paul was called upon to exercise, in A. D. 45, in the island of Cyprus, upon a Jew, who endeavored to prevent his heathen master from hearing the faith. The Apostle did not seek to communicate the Gospel to the heathen deputy, as he considered the Jews, in all cases, up to that time, entitled to the first intelligence of the glad tidings of salvation; but in this case the 'prudent' heathen called for Barnabus and Saul, and desired to hear the word of God. Elymas, the sorcerer, withstood them. Barnabas said and did nothing on this occasion, that is recorded. But Saul, assuming his Apostolic title, Paul is "filled with the Holy Ghost"—and taking precedence of Barnabus, to whom he had until then acted as second—pronounces upon the culprit the Apostolic anathema, and inflicts upon him the curse of blindness.

This is the first Apostolic act of St. Paul. The power given to him by the holy Spirit, the instant and obedient exercise of that power, and the contemporaneous proclamation of his Gospel-title leave no room for the question, "By what authority doest thou these things?—and who gave thee this authority."

He is from this time Paul the Apostle, and generally takes that precedence of Barnabas, which we have hitherto found him so willing to yield.

There remain to be considered two transactions, which would need no explanation if they were usually presented to us as they are found in the Sacred text, but which have been so generally amplified and exaggerated, that they are now the common utensils for promoting virtuous indignation. These are the departure of St. Mark from St. Paul and Barnabas at Perga; and the refusal of St. Peter to eat with the Gentiles. In the first case, the holy Scriptures tell us—"and John departing from them returned to Jerusalem." Six years afterwards, when another Episcopal visitation was projected (St. Paul having been recognized as the Apostle to the Gentiles in lieu of St. Peter), "Barnabas determined to take with them John, whose surname was Mark. But Paul thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work." This difference of opinion produced a warm contention, which terminated in St. Mark's going to Cyprus with St. Barnabas.

No blame is imputed to St. Mark by the inspired historian, but it is evident that St. Paul considered it a delinquency, and that St. Barnabus considered it justifiable, excusable, or fully repaired. Ten years afterwards, in the Epistle to the Colossians, St. Paul speaks in high and endearing terms of the Evangelist; notwithstanding, St. Mark is held up as an awful warning. I have never had the good fortune to meet with a liberal account of the affair, or to see it presented in company with such proximate events as would serve to relieve it by the suggestion of probable inducements.

St. Mark was not a Gospel minister at that time, or he would have been called by the title, deacon. He was merely *uperetes*, an assistant. He did not desert the duties of the ministry, but "went not with them to the work." Those who blame him so severely are bound to furnish us with his contract. Was he bound to go with them to the work? Or had he the right to decline it upon altering his mind? And had he sufficient cause to alter his mind? Had he a right to judge of the sufficiency of the cause? Did St. Barnabas, in that case, coincide with him in judgment? These questions should be answered before we undertake to lay upon St. Mark any more severe rebuke than is implied in the simple fact stated by St. Paul.

When St. Mark left Jerusalem, it was dangerous for a conspicuous christian to be seen there. And although his youth might have rendered him comparatively insignificant, yet his mother's house was the rendezvous of *the sect*, in one part of the city. But when he arrived at Perga, Herod must have been dead, (August 7th). He could return and finish his studies at the feet of the Apostles to much greater advantage than while journeying as an attendant.

There was much also in the immediately preceding occurrences and recent changes to make a deep impression upon a mind nurtured amidst the teachings and associations which had predominated at Jerusalem; if not enough to awaken a doubt upon the course required by duty.

He left Jerusalem as an attendant upon Barnabas and Saul, (his uncle and another prophet of the Church of Antioch). He beholds his uncle suddenly superseded by an inferior who assumes a title significant of the Apostolic authority, claiming a sanction sovereign as that of the Pentecostal tongues of fire, and hurling a thunderbolt of more than mortal indignation with miraculous effect. There is no room for gainsaying. The Divine seal is set upon the authority. St. Barnabas acquiesces in it. The blessed Saviour had expressly prohibited His disciples from hindering any ministry in His name, that was attested by miracles. But might not St. Mark reasonably question whether he himself, educated in the ordinary path and looking for the usual degrees by human ordination, was a fit disciple to be joined to a dispensation exclusively miraculous from its inception, and apparently independent of that which was at Jerusalem? He must have studied the case of St. Matthias, the mission of the Seventy, and the ordination of the deacons, and might therefore have regarded himself as out of place in following the lead of so mysterious a master.

Had these events followed the Council of Jerusalem in A. D. 51 (instead of the visit of A. D. 44), where the unity of the ordinary and miraculous investitures was recognized, and the right hand of fellowship given, in token of equality without ordination, St. Mark would, no doubt, have felt authorized to go with them to the work. And when this great question of unity, both with regard to Jews and Gentiles, and also with regard to the Apostolic authority of St. Paul and the Eleven, was determined by that Council, there was no unwillingness on the part of St. Mark to go to the work; and the same delicacy which induced him to go to Jerusalem and seek counsel in the former case, may have caused him to withhold from St. Paul an explanation, which, if made, would have probably been as satisfactory to him as it was to St. Barnabas.

On page 174, our Rev. authors have attributed the departure of St. Mark to the "attraction of an earthly home;" apparently on the authority of Matthew Henry. The insinuation appears to be without any warrant. Let me suggest that in future St. Mark's motives be guessed at with a little more regard to the precepts of Christian charity.

The remonstrance against the conduct of St. Peter (recorded in Gal. ii. 11.) is another instance, in which a demonstration of the time of an occurrence suggests a probability of its cause. The Epistle to the Galatians was written A. D. 52, and subsequent to the Council in Jerusalem, of which it gives an account. We are then pretty sure that the remonstrance of St. Paul at Antioch was in A. D. 51, where he continued after the Council adjourned. But in Acts xv. 33, we find "the apostles" were still in Jerusalem, how then did it happen that St. Peter was at Antioch?

When we consider, also, the speech made by that Apostle, in council, "ye know how that a good while ago God made choice among us, that the Gentiles by my mouth, should hear the word of the Gospel and believe—"; and when we recur to the fact that ten years previous to the Council, St. Peter had baptized the centurion Cornelius, and also to the fact that fifteen or sixteen years previous to the Council, the same Apostle in company with St. John had held a confirmation in Samaria, we are inclined to pronounce the conduct narrated by St. Paul inexplicable and inconsistent. But when we are enabled to identify the third visit of St. Paul to Jerusalem, as the visit to the Council, and to demonstrate in perfect conformity with the intervals which he declares, that the same council is described in the second chapter of Galatians and in the fifteenth chapter of the Acts of the Apostles, we learn that besides the decree concerning the Gentiles, it was also decreed "that we should go unto the heathen and they unto the circumcision." The jurisdiction or diocese was then fixed.

Early traditions insinuate that St. Peter was Bishop of Antioch seven years before he was Bishop of Rome, and we know that one of his Epistles shows signs of having been written at Babylon. Is it not probable then, that he being invested by the Council with the see of *Jews*, should have removed his cathedra to different cities from time to time, while St. James remained as Bishop at Jerusalem? While in Antioch he was Bishop of the Jews in Antioch, while in Rome, of the Jews in Rome, while in Babylon, of the Jews in Babylon, and also of the strangers scattered throughout Pontus, Galatia, Coppadocia, Asia and Bythinia.

St. Peter was the last man to act the Pharisee. But when he came to Antioch (A. D. 51,) he came as Bishop of the circumcision and St. Paul was there as Bishop of the uncircumcision. Up to the time "that certain came from James, he did eat with the Gentiles"—i. e., until the chosen men were sent (Acts xv. 22) with the Apostolic decrees from St. James at Jerusalem, St. Peter having been the Apostle to the Gentiles, accommodated his manners to suit the people of his particular jurisdiction; "but when they were come"—i. e., after the Council had distributed the sees in such a manner that St. Peter felt bound to confine his attention, as much as possible to his Jewish flock, he withdrew and separated himself. If St. Paul felt convinced that such a separation would disparage his Gentile flock and tend to schism, he was no doubt justified in making a personal remonstrance, "to the face," instead of calling another Council so soon after the last one. His remonstrance was a very modest one—Why do you adopt a course that will compel my people to conform to Jewish customs, especially you, who throughout your Apostleship to the Gentiles felt yourself at liberty to live as they did, and as I do.

We have not St. Peter's answer, and we shall look in vain for any thing in the Holy Scriptures, to justify the pictures of fury, hatred and malicious triumph, which are made to symbolize this simple incident.

There was no guilt in St. Peter, and no contumacy in St. Paul. A variation from the strict construction of the Church's rule on the ground of expediency, was protested against appropriately and perhaps effectually.

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We were invited, a day or two ago, to examine a set of Church Books just prepared by Messrs. Stanford and Swords for St. John's church, Cincinnati. The set is very full and complete, and the binding most tasteful and elegant. The Bible is the large folio from the Oxford press, and the typography of the other books large, clear, and beautiful. Besides the usual complement, we noticed an octavo Bible, and the Psalms and Hymns bound with the Collects, for the pulpit, which are all that are ordinarily there needed. To the Altar-books there is added, for the use of the Bishop when present, Stanford and Swords' beautiful edition of the Ordinal. Altogether we regard it as a pattern set, and would recommend our friends to examine it. It might put the desire in some liberal hearts to grace some other of God's temples with so worthy a gift, at the approaching season. Among the standard devotional works, too, published by this house, such as *Hook's Cross of Christ*, *Wilson's Sacra Privata*, *Spincke's Manual of Devotions*, and *Thomas aKempis' Imitation of Christ*, which are to be had in various styles of binding, our friends may find most worthy and acceptable gift-books.

THE CHURCHMAN.

NEW YORK, DECEMBER 3, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

THE PROPER MATTER OF UNITY.

It is often made a question, wherein the unity of the Church properly consists; whence it grows, whither it tends, and whereby it stands; what are the right grounds, means, uses, and ends of it; how it is practicable, and why it is desirable. And the question, in one or other of its forms, lies at the root of many of the difficulties that often harrass the thoughts, and sometimes pervert, or more or less disqualify, the actions of men. Doubtless much of this results, in many cases, from inconsideration, neglecting to summon one's thoughts and feelings into a mutual confronting and comparing of notes, so as to see whether they can stand together, and whether there be any composition in them, to give them credit; or else from such a degree of self-confidence and self-partiality as secretly puts one upon refusing to question, and reconsider, and cross-examine the motives and principles of his procedure. And for these and similar causes, the question is often moved virtually and by implication, when a formal and express moving thereof would be its own refutation, for the simple reason that the movers have too much good sense, and too much candor and rectitude of mind, to face an open and distinct statement of the grounds whereon their action really proceeds. Thus, in a sort of unconscious manner, and through inadvertencies caused by the sleights and juggleries of self-love, they often dodge the true issue, and thereby manage to keep on good terms with themselves, when, if they would meet the issue fully and fairly, and give due heed to its obvious bearings, and cast their thoughts about to ascertain and to weigh what is really, though secretly, implied in their course, they would be forced at once to waive their question and hush their arguments, in order to retain their self-respect.

It is too often the case that men speak and think of unity as if it could not well consist with any sort or measure of diversity. In this sense, unity is but a naked, paltry synonym of oneness or sameness; which is all one as if we should predicate musical harmony of a monotone. In the proper sense of the word, unity rather implies some kind of diversity: it is the drawing together of diverse and, it may be, even opposite things, under the ordering of a common purpose or law; and the greater diversity there is in the things, the more broad and deep and varied is the harmony resulting from their concurrence and co-operation. Thus into the very idea of unity there enters more or less of manifoldness: this is its constituent principle; and without something of this, it dwindles and flattens into oneness, which is to unity what mere surface is to a solid sphere. Therefore it is that unity gives strength: and an action is rendered strong in proportion to the number of co-ordinate and co-efficient activities that are made to work together under the reconciling and controlling efficacy of some higher power. Among the harmonizing principles, whose office and effect it is to bring unity out of diversity, is that of justice in the state. This idea of a complex and manifold unity lies at the bottom of some of those divine speculations in Plato's *Republic*, where he discourses to the effect that it is not wisdom and strength alone that make a state wise and strong; but order, like the diapason, runs through the whole state, causing the weakest, and the strongest, and the middling people to move in one concent." And again he remarks, in substance, that "the harmonic power of political justice is the same as that musical concent which connects the three chords, the octave, the bass, and the fifth." And a greater than Plato discourses to the like effect, thus:

> "For government, through high, and low, and lower,
> Put into parts, doth keep in one concent,
> Congreeing in a full and natural close,
> Like music. Therefore doth Heaven divide
> The state of man in divers functions,
> Setting endeavor in continual motion;
> To which is fixed, as an aim or butt,
> Obedience."

And Shakespeare, in *King Henry the Fifth*, Act i, Scene 2, where we have the highest discourses of philosophy set to such music as he alone could evoke from the inaudible harmonies of nature, after describing how "the honey-bees by a rule in nature teach the act of order to a peopled kingdom," adds,—

> "That many things, having full reference
> To one concent, may work contrariously:
> As many arrows, loosed several ways,
> Come to one mark; as many ways meet in one town;
> As many fresh streams meet in one salt sea;
> As many lines close in the dial's centre;
> So many a thousand actions, once afoot,
> End in one purpose, and be all well borne
> Without defeat."

Nor should it be overlooked or forgotten, here, that in the department of moral and spiritual dynamics we encounter far other laws than those which govern in the science of mathematics. For, in the former, because two given things do not agree together, it by no means follows but that both of them will agree with a third. On the contrary, the association of the third may be the very thing that was wanting in order to develop some latent power or principle pervading them all, which, overcoming their repugnancies, shall draw and knit them into a firm unity and accordance; and perhaps this unity and accordance will be all the stronger for those very elements which, out of such association, would naturally generate discord and strife. For example, a great many men, though differing very widely in views and aims and sentiments, may yet agree in attachment to a particular object. Here we have a unity of affection consisting with, it may be, the greatest diversity in all other respects. And, what is more, the natural effect of this diversity will be to strengthen that unity: they will be apt to cherish and cleave to the object all the more, because of its power to inspire them with a common sentiment stronger than all the particulars wherein they differ. For there is that in human nature which, even when left to itself, and much more when informed with Christian grace, grapples and holds men with special tenacity to an object or cause which, appealing to the common principles of their being, and striking a cord that vibrates through all their bosoms alike, draws them out of and above themselves and their several interests, and makes them to be and feel as brethren; and the greater the obstructions it lifts them over, the more thankful they are for its beneficent potency, and the more glad to own its sway. It is as an instance wherein "one touch of nature makes the whole world kin:" and the instance is the more precious in their sight, and takes the deeper hold on their life, for the elements of conflict which would otherwise make them foes, and for the motives and occasions of division and discord from which it rescues them. So that where many men of many minds agree and unite in anything, their union and agreement therein will, within certain limits and conditions, stand firm and strong in proportion to the arguments of difference which it surmounts, to the variety of thoughts and interests which it reconciles, and to the collateral repugnancies and antagonisms which it overcomes: the very pressure arising from the included diversity of aims and powers serves to make strong the bands of their common life; provided, of course, that such pressure be not strained beyond a certain pitch, nor concentrated overmuch on a particular point; which is such an exception as only confirms the rule.

The principle in hand is well illustrated in the structure and working of our great national constitution. Here we have an instance not only of diversity in unity, but of unity deriving great strength from that very diversity; a nation made up of many parts, each being complete and independent in itself, yet all of them growing together into a consistent and harmonious whole. And is it not clear, that we prize that which makes us one people all the more forasmuch as it still permits us to be many peoples? Can it be doubted that the whole is much stronger for being made up of many parts, than it could be if it were a whole without parts? Unquestionably, the several parts, from their very freedom of individual life and action, contribute so much the more to feed and augment the common life: because with us the powers of the nation are distributed into divers local governments, therefore the stupendous fabric of our General Government stands far more secure in our attachment and allegiance, than it could do, if all those powers were centralized and consolidated in itself. So that the union of our States really grows the firmer for being so framed as to leave free scope for their various individualities, and for everything naturally pertaining thereto or proceeding therefrom: they cleave the faster to that which causes them to be one, forasmuch as it nowise hinders their being different. Thus, from their very freedom of diversity, the principle of unity sucks growth and vigor: the current of national spirit and feeling therefore runs the deeper, because the nationality is of such a scope and texture as serves at once to cherish and to compose those very elements which, but for that nationality, would waste themselves in perpetual conflict. Wordsworth somewhere speaks of the American State as an "unknit republic." And to a distant or a superficial observer, it may well appear such: for the diversity of external form and movement hides from him the vital power wherein their unity consists; and the members are so great and so many, that he perceives not the force and working of that common life which knits and holds them together in a firm national organization. Perhaps a deeper and juster insight would disclose that our Constitution is therefore strong, because its nature is to permit and even invite such a growth of the several parts, as renders the union of all manifestly necessary to the well-being of each; and because it generates in them such a fulness of individual life, that they can nowise live together, except in the bonds of a common life. In short, their great diversity of interest is the very thing that, more than all others, serves to interest them in one another: their noblest mutualities grow from that self-same freedom which invites their individualities into full development.

The working of the same law is widely exemplified in the history of those religious bodies where unity, if such it may be called, has proceeded by excluding diversity, and by casting all the constituent parts in the same mould. For how can there be much energy of public life, unless the powers of individual life have full play? or what motive can any one have for cleaving to an order and holding fast his place in a body, where the other members are little more than repetitions of himself? Thus uniformity of structure is the very thing that precludes any organic contexture, any vital knitting together of the members: that they do not differ, is, in effect, the very reason why they cannot agree; and because they are so much alike, therefore no one has need of another. So that this very principle, in virtue of which they have thought themselves strong, has proved their greatest source of weakness; and because there was so little in them to be held together, therefore they have been continually splitting asunder. In short, they have lacked strength of unity exactly in proportion as their way of seeking it has been by preventing diversity of interest, of character, of thought, and sentiment, and by withholding or repressing freedom of mental, moral, and vital evolution: because men could not grow in the body, therefore they must needs grow out of it. It is on this principle that the Church has acted in making her ground and matter of unity to consist in historical facts, not in logical forms; and schisms and breaches of unity have commonly sprung from endeavoring to substitute the latter for the former. For it is the nature of facts that they touch and fit the mind on all sides: they combine as many elements of thought as there are faculties and aptitudes in man. So that the same fact has diverse meanings, and affords matter for many and various considerations, insomuch that of any given number of minds each may take some special consideration above the rest: they all see the same fact, but not all the same matter in it; and are all held to the same object, but not all by the same aptitude as faculty. Thus facts furnish ground for unity in diversity. And on a platform framed of such material a man can agree with others without ceasing to be himself; or he can differ from others and even from himself, and still be the same, because his change proceeds by addition, not by substitution; if he chance upon a new thought, instead of pushing out the old, it combines with it, adds to it, and strengthens.

Notwithstanding, men may often be heard talking and arguing as if there could be no unity in the things of religion without agreement in thought and opinion. And forasmuch as the latter manifestly cannot consist with liberty and intelligence; forasmuch as it can only be had by crushing down all individuality of life and thought under an iron law of uniformity; forasmuch as men can nowise be made to see all alike, except either by putting out their eyes, or by keeping them in the dark; the inference of course is, that unity is not a desirable thing, and therefore that breaches of unity are neither bad in themselves, nor criminal in their authors.

One of the most popular statements of this matter is by Mr. Macaulay in his article on Church and State, where he undertakes to prove, in opposition to Mr. Gladstone and others, that unity in the Church is an impossibility; a thing which never has been, and never can be, and which it is the height of absurdity to expect. What he says on the subject is of little consequence, save as expressing a view wherein he is far from being alone. His argument runs thus: "Unity, Mr. Gladstone tells us, is essential to truth. And this is most unquestionable. But when he goes on to tell us this unity is the characteristic of the Church of England, that she is one in body and in spirit, we are compelled to differ from him widely. The apostolical succession she may or may not have. But unity she most certainly has not, and never has had. It is a matter of perfect notoriety, that her formularies are framed in such a manner as to admit to her highest offices men who differ from each other more widely than a very High-churchman differs from a Catholic, or a very Low-churchman from a Presbyterian: and that the general leaning of the Church, with respect to some important questions, has been sometimes one way, and sometimes another." Then, after mentioning several questions, such as "Calvinism and Arminianism," "the operation of the sacraments," and the just grounds and limits of ecclesiastical authority and private judgment, wherein there have been and are great and manifest differences of opinion, he goes on as follows: "All these different opinions are held, avowed, preached, printed, within the pale of the Church, by men of unquestioned integrity and understanding. What, then, becomes of Mr. Gladstone's eloquent exhortations to unity? Is it not mere mockery to attach so much importance to unity in form and name, where there is so little in substance? And is it not clear that Mr. Gladstone is bound, on his own principles, to abandon the defense of a Church in which unity is not found?"

This argument has doubtless been regarded by many as settling the question. It is an instance, such as the writer abounds in, of a very small logic pertly used. And if agreement in opinion were the only unity possible or practicable or desirable, the reasoning might be conclusive; this being a sort of unity which it were plainly ridiculous to assert and vain to expect. But then it so happens, that this is a kind of unity which, we will venture to say, no man in his senses ever thought of asserting or of expecting. For, in truth, opinion is nowise the proper matter of ecclesiastical, any more than of civil or of domestic unity. And could not the writer conceive of such a thing as unity of interest, or affection, or spirit, or organization, co-existing with diversity of opinion, and even deriving strength therefrom? Is a man bound to consider his opinions infallible, and so to make them matter of conscience, and esteem, them above everything else? May not several persons unite in loving and cherishing the same object, without holding the same opinions concerning that object? May not a man think freely and have his own opinions, without preferring them to everything else, to father and mother, or wife and children, or country, or Church? Cannot a man and his wife differ in opinion, without breach of that sacred unity, in which it is their duty and honor and happiness to live? Nay, cannot a man differ from himself, change his opinions, without ceasing to be at unity with himself? Must any man, does any wise man, so conceit of his opinions as to be willing for their sake to break charity, and commit civil or domestic or religious schism, and curse all those who dissent from him? For example, there are among us many and great differences of political opinion: but is there any American so unworthy of that great and glorious name, so smitten with his own wisdom, so conceited and selfish and base, as to prize his opinions above his country, or above his country's welfare and honor? In a word, must a man's opinions, those mushrooms of the brain, be dearer to him than any or all other objects? And if so, what is this but to make his opinions his god? If we cannot find other and better things to love than our opinions, the Lord help us, and send us at least a grain of sense.

Unquestionably we are all of us apt to indulge an overweaning fondness for our opinions. And this is especially the case nowadays, insomuch that divers people make it their chief concern to hatch a new litter of notions every little while, to the end, apparently, that they may use them as capital wherewith to set up and carry on the trade of reformers. But this fecundity and fondness of opinion is but one of the forms, and certainly not the least offensive, of that selfishness whence so many evils grow. For, in the words of Dr. South, "man naturally is scarce so fond of the offspring of his body, as of that of his soul. His notions are his darlings; so that neither children nor self are half so dear to him as the only-begotten of his mind." And perhaps this is one, and by no means the least, of the evils which it is the office and aim of the Church to cure, by inspiring us with nobler feelings and attachments, and by giving us loves, cares, aims, objects, hopes, and comforts more precious in our regard than these puny sprouts of the brain. Who knows but that the Church may be just what we most need, in order to keep the soul low and humble, and to check those self-complacencies which it is apt to grow into by an overweening conceit of its own opinions, more than by any other thing whatsoever.

So much, then, for the argument which would make away with every thing like unity in the Church, because, forsooth, there has always been, and, from the constitution and condition of the human mind, must always be, more or less diversity of opinion. And, sure enough, on this ground, it must be confessed that unity in the Church is an impossible, or at least an impracticable, thing. Nor is there any remedy at last, but that every man must be his own church; and when this is the case, it will probably not be long but every man will be his own god. And the argument holds equally good in respect of the family and the state: for unity can as little stand with diversity of opinion in these as in the Church; so that we are driven on to the upshot that every man must be his own commonwealth.

Assuredly it is not the having their several opinions (though it is considerable that the wisest men are apt to have the fewest of them, and to set the least by them), but the making too much of them, the being unreasonably fond of them, and as unreasonably persecuted for them; it is not the differing in their minds and views, but the preferring certain airy and ineffective notions of their own to all objective forms of truth and good; this is the main cause that has split men into so many religious sects and parties, and set or kept them at enmity and strife. And surely it cannot be out of place to remember here, that, according to a no less profound than beautiful test, we are to "know that we have passed from death unto life, because we love the brethren," not because we love our own opinions. In the strength of which principle, overcoming the dividing forces of self-wise or self-willed opinion, there is room enough for unity: nor can it be amiss to urge and exhort men to such unity, so long as those dividing forces continue to operate. And instead of laying so much stress on opinion, as if this were the only matter of unity, how much better would it be to remember the maxim acted upon of old by different parties in the Church, that "Catholics, as Catholics, agree always in matters of faith, and good Catholics never break charity; but the best Catholics, as men, may vary in their opinions." Certainly no man ought to call himself a Churchman, or even a Christian, who does not hold the Church to be of more importance to him than his opinions; and if we can consent to live in unity and fellowship with others only on condition that they think with us, then we may well suspect, that, instead of being in love with truth, we are but hugging our own brain-sick fancies painted up in her likeness.

Perhaps we cannot better close this article, already too long, than by quoting a few sentences from Jeremy Taylor's *Liberty of Prophesying*: "Although the Spirit of God did rest upon us in divided tongues, yet so long as those tongues were of fire, not to kindle strife, but to warm our affections and inflame our charities, we should find that this variety of opinions in several persons would be looked upon as an argument only of diversity of operations, while the Spirit is the same." And again: "It is not the differing opinions that is the cause of present ruptures, but want of charity; it is not the variety of understandings, but the disunion of wills and affections; it is not the several principles, but the several ends, that cause our miseries; our opinions commence and are upheld according as our turns are served, and our interests are preserved, and there is no cure for us but piety and charity." And finally: "All these mischiefs proceed not from this, that all men are not of one mind, for that is neither necessary nor possible, but that every opinion is made an article of faith, every article is a ground of quarrel, every quarrel makes a faction, every faction is zealous, and all zeal pretends for God, and whatsoever is for God cannot be too much; we by this time are come to that pass, we think we love not God except we hate our brother, and we have not the virtue of religion unless we persecute all religions but our own."

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The Philharmonic Society gave its first concert for the season on Saturday evening, and the full attendance was most gratifying evidence of the growing popularity of this excellent Society. Its orchestra had been increased to meet the requirements of so large a hall, yet its performances were not a whit the less perfect. Our fears that JULLIEN had spoiled us for such pleasures, vanished when Mr. EISFELD brought out on Saturday his resources, and our confidence in this Society as the great conservative institution for the musical taste of this city, is stronger than ever. *Spohr's Seasons* in D, *Berlioz's King Lear* in C, and *Marschner's Vampyre* in D, were given with fine effect. In their adjuncts, the Society were most fortunate on this occasion. Mrs. BOSTWICK sang with her accustomed sweetness, purity, and power, and Mr. APTOMMAS played the Harp as we never before heard it touched.

THE BISHOP OF FREDERICTON.—The late Charge of this distinguished Prelate to the clergy of his Diocese has made its appearance, and is for sale at the bookstore of STANFORD & SWORDS, and at the rooms of the Church Book Society, 20 John-street; the proceeds to go in aid of the Fredericton Cathedral Fund. The Charge, it may be remembered, was given at the time of the consecration of the Cathedral. An elaborate account of the ceremonies pertaining to that event, and of the building itself, is bound up along with the Charge, as are also two capital sermons preached on the same occasion by the Lord Bishop of QUEBEC. From these interesting and instructive papers we shall hope to make some extracts hereafter. Of course, the Charge is marked with that downrightness and directness of style, which we meet with in all that comes from his Lordship. He has in an eminent degree the gift or knack of stating a plain thought in a plain way; than which there is perhaps no better proof of strength and resource. And in this day of euphuism and compliment, when lack of matter begets excess of art, and scarce any man dares to be himself, or to wear his own nose, if it chance to differ at all from the approved conventional model, it is quite refreshing now and then to meet with a writer who puts his thoughts right straight out, and trains his words smack up to the point, without any of the roundabout, circumlocutory style of suggestion and implication. One such clear ring of a sterling, forthright manhood, or one sip of such fresh-spring drink wherein we have the genuine relish and tang of something inherent and individual, is worth any quantity of such euphuistic flourishes in which there is a great deal of saying, and little or nothing said; the bubble-work of gentle dulness and amiable imbecility, or the verbal embroidery of such sentence-mongers who dare not face the responsibility of anything better than a sort of milk-and-water noncommittalism; and who lose all thought in going about to express what everybody thinks, or in trying to express it in such a way that no one shall know it touches him.

WE TRUST our readers will not overlook the sermon, which we publish almost entire, on the first page of this issue. In itself it is well worth reading, for the unaffected simplicity of its style, its sound practical instruction, and its allusions to our own Church. They who had the gratification of meeting the Rev. HENRY PATTON, when he visited us as a member of the Toronto Delegation, during the session of our General Convention, will be glad thus to hear again from him. All must have fresh in their remembrance his ready and graceful response to a sudden call from the Convention, and the impressions he then made will be fully sustained and confirmed by the sermon which we now reprint.

THE LATE DR. SPRAGUE.

We saw with much grief, some weeks ago, a notice of the death of the Rev. NATHANIEL SPRAGUE, D. D., rector of St. Peter's church, Drewsville, in the Diocese of New Hampshire; but have been held off from speaking on the subject in hopes of receiving something more authentic and full than anything we were prepared to write. What we were expecting has at length come to hand; and from the very source to which our anticipations pointed. From the same high source we learn further, and are happy in being permitted to state, that Dr. SPRAGUE left property, amounting to near $5,000, to the Church, reserving the use thereof to his sister during her life, and making provision to have it applied to the service of the cause in the town of Hanover, where the beginnings of a parish have lately been made by the Rev. Dr. BOURNS, of Norwich University. Dr. SPRAGUE also left his theological library to the parish at Drewsville, for the use of his successors in the rectorship. Further than this, the subjoined communication leaves little to be said in the way of obituary notice. Yet we cannot forbear to add, on our own personal knowledge, and from what ourselves have tasted of his unpretending but substantial goodness, that Dr. SPRAGUE was a man of liberal and accurate scholarship, of strong, well-proportioned, and smoothly-balanced faculties, and of very great simplicity, purity, and sweetness of character; a gentleman within and without, in the best sense of the term; whose life was entirely bound up with the welfare of the Church, and whose mind was thoroughly permeated with the spirit and beauty of her doctrine.

The past summer and fall have indeed been a season of bereavement to the Church; and among her recent losses, many and great as they are, we know of none that she has more cause to lament than that of Dr. SPRAGUE. Well may the asperities, which we have all too long indulged, soften and melt away in view of the many and deep arguments of grief and sorrow that have lately befallen us!

> "Like clouds that rake the mountain-summits,
> Or waves that own no curbing hand,
> How fast hath brother followed brother
> From sunshine to the sunless land!"

Surely, while death is so busy in our ranks, making spoil, as would seem, of the very tallest and straightest among us, it becomes us to think and fear, lest the Church should have more cause to mourn the life of those who survive, than the loss of those who have fallen.

In the death of this good man, and able minister of the New Testament, the Diocese of New Hampshire, and, more immediately, St. Peter's church, Drewsville, have sustained a great and afflictive loss. To his official superior in the sacred ministry, who has often needed his wise counsel, frequently sought it, was never denied it, and never received it without being enlightened and benefitted; to the sister for whom he seemed to be the only earthly stay; to the little flock of members of CHRIST fed at the LORD'S table by his hand; to the children and youth of his charge, accustomed to receive instruction from the mild and encouraging words of his lips; and to great numbers in the neighboring churches, where he ministered occasionally, who admired and reverenced him as a noble example of humble piety, and of a Christian teacher, who never spoke but to instruct, this is truly a cup of sorrow.

But if the affliction is great, there is also great consolation in the remembrance of the bright virtues of such a man. He has left an example for all to admire, and in many respects to imitate. He was a man whose beautiful mind was equalled only by his well-adjusted and beautiful character. Morally and intellectually he was a man of excellent proportions, solidity and strength. Uncommon acuteness, with a capacity for concentrated and intense inspection, great precision of thought and language, a clear and discriminating judgment, and an uncompromising love of truth were brought by him to the examination of every subject. Over all presided an earnest faith, which showed its living energies in all the displays of his admirable character.

He loved the SAVIOUR; he loved those Gospel doctrines which teach the way and means of salvation; he loved the souls of men; he loved the one holy, catholic and Apostolic Church; he loved, in his heart's deepest affections, the holy ministerial office; he loved to be engaged in his Master's business. And the writer has reason to say with assurance, that when his Master called him away, he received the summons with cheerful submission, and with a sorrow deeper for his sins than for anything else.

The writer returned home from the General Convention just in time to give him the comfort of the sacramental Supper. The chill of death was then upon his members. As the writer, with a heart weighed down by grief, approached his bed-side, the latter fixed upon him the gaze of a clear and intelligent eye, and in a firm and manly voice pronounced, as nearly as they can be remembered, these words:—'I am glad to see you. I plainly perceive that I am drawing very near to the end of my earthly life. Not much longer am I here. But firm is my faith, and comforting is my hope to be in Heaven with my adorable Redeemer. I have thought it all over many times. This crisis has been distinctly before me for five months. Deeply has repentance stirred my soul as I have thought upon my sins. But I have "a good hope through grace." JESUS has all my confidence. I have not a shadow of doubt, that as He is received by the Church, and as I have preached Him, so is the truth. I have not the shadow of a doubt, that as in weakness and much trembling I have declared Him, so shall I find Him. Praised be His name forevermore.' In the responsive parts of the communion office he gave utterance to the fervent devotion of his soul in a clear and strong voice.

Dr. SPRAGUE was the son of PELEG SPRAGUE Esq., an attorney-at-law in the county of Cheshire, in this State—having been born Aug. 20, 1790. At the age of seventeen years he was entered as a student at Dartmouth College; where, having become disheartened under a mortifying, and, as was supposed, incurable imperfection in the action of the vocal organs, he remained but two years. He did not, however, abandon the pursuit of knowledge; but persevered in study, until he became not only a good classical scholar, but a man of various and extensive learning. In 1822, the corporation of Dartmouth College conferred on him the degree of Master of Arts. The degree of Doctor of Divinity was conferred in 1847, at Hobart Free College, in Geneva, N. Y.

In the year 1818, while engaged in the teaching and training of youth in the county of Oneida, N. Y., he became deeply interested in the subject of religion, which from that time forward occupied a place in his regards above everything else. He was admitted a member of the Presbyterian Church.

In 1823, he became Professor of the Academy in Royalton, Vt.; in which situation he remained several years, giving great satisfaction, notwithstanding the fault in his speech, of which the writer will soon speak more particularly. After this he engaged in the study of law in the office of the eminent and honorable JACOB COLLAMER, of of that town. Being admitted, he pursued the practice a few years. But this was not a preferred vocation.

From the beginning of his residence in Royalton, he had been an approved member of the Congregational Church. Not altogether satisfied with its tendencies to popular irregularities, and to occasional paroxysms of excitement not consistent with stability and sound progress in religion, he attached himself to it as the best of the actual modes of social religion known to him within his reach.

But in 1835, when Burchardism kindled its desolating fires in many of the towns of Vermont, the mind of Dr. SPRAGUE, deeply impressed with the evils, instant and in prospect, necessarily connected with such measures, sought for something better. By the instrumentality of a beloved sister, his attention was directed with the most lively and concentrated interest to that Church, the Protestant Episcopal, in whose communion and ministry he breathed his last. In this Church, on full examination, he found to his great joy all that his reasonable and well-trained mind craved in the way of Christian institutions.

For twenty years he had constantly and earnestly desired to be engaged in the Christian ministry. In the earlier part of that period the imperfection in his speech forbade the gratification of that desire. When that obstacle was removed, other considerations stood in the way. But now, though advanced in years, he threw all objections aside, and set his steadfast purpose to give what might remain of life to the ministry of reconciliation in the Episcopal Church.

He was ordained deacon by the Rt. Rev. Bishop HOPKINS, October 17, 1838, and in due course was advanced to the Priesthood. The first six years of his ministry were spent at Royalton, where he organized a parish and erected a church. Near the beginning of the year 1844, he came to New Hampshire, his native State, and took the pastoral charge of St. Peter's church, Drewsville, where he was instituted by the Bishop of the diocese, September 24, 1845, and where he faithfully exercised the functions of his sacred office, beloved and revered by his parishioners, and profoundly respected by all who knew him.

To one thing already alluded to, the writer feels constrained to call more particular attention, for the sake of those who may be afflicted with difficulties in utterance.

From childhood to the age of thirty-six, our excellent friend was afflicted to an extreme and most mortifying degree with the impediment called *stuttering* or *stammering*. It may be important to observe, that it was not natural or congenital, but was insensibly contracted about the age of six years by inconsiderately imitating or mimicking a stuttering playmate.

Sometime in the summer of 1826, a dear friend wrote to inform him of the Rev. SALEM TOWN, of Granville, N. Y., a gentleman who had been remarkably successful in treating some cases of stuttering; and urged him strongly to go and submit himself to that gentleman's skill. He did so; and the result was a complete cure. He passed a day or two with Mr. TOWN, received instructions, and returned home with the spell so broken and placed under voluntary control, that it soon ceased altogether to give him anxiety.

He has informed the writer, that after a little practice with his rules, he was able to speak right on without the least catch or hesitation.

At the fiftieth anniversary of the burning of Royalton, he was requested to deliver a public address, which, though under the most intense apprehension and fear of failure, he undertook. With what graphic power did he express the anxiety of the moment, when, wholly unused to public speaking, he rose before a numerous audience, painfully feeling that the admirable matter which his finely cultivated mind had committed to the sheets before him, might be utterly spoiled and made ridiculous by a recurrence of the unfortunate trick of stuttering. Assuring himself by a look as calm as possible at the friendly and encouraging faces before him, he thought of his rules; then carefully began and slowly went through the first sentence. The words flowed forth in a perfect utterance. Success was complete; and he delivered an oration of more than an hour's length in such a manner, that no stranger would have had the slightest suspicion of the nature of the difficulties so happily overcome.

From that time he gave himself no further concern about the matter, and was never more at fault. The habit of stuttering was completely broken. And for this he was indebted to the Rev. SALEM TOWN, now residing, as the writer is informed, in the town of Aurora, Cayuga county, N. Y. As respects the mode of cure, Dr. S. did not consider himself at liberty to explain. A case of more complete cure the present writer has never known. C. C.

Claremont, Nov. 14, 1853.

THE CHURCH AT HOME.

Western New York.—We take from the *Gospel Messenger* the following account of the interesting services which celebrated the completion of St. James' Free Church, Syracuse. This church is the triumphant issue of the persevering labors of the Rev. Dr. GREGORY, who has been forced to battle with discouragements and hindrances of every sort. It is a great achievement for the Free Church system, and will, we trust, stimulate the Church to more such successes. We append to the account of the services a brief description of the building, extracted from a lengthy one which we also find in the *Gospel Messenger*.

On the evening of the 15th, Evening Prayer was said by the Rev. Dr. CRESSEY, assisted by the Rev. Dr. VINTON; the first lesson being read by the Rev. A. P. SMITH, and the second lesson by the Rev. Mr. ABERCROMBIE. The sermon was preached by the Rev. E. M. P. WELLS, D. D., of Boston, from the text, "Those that have turned the world upside down have come hither also."

INSTITUTION.—On the 16th, Morning Prayer was said by the Rev. Mr. BISHOP, assisted by the Rev. Mr. MATSON, who read the Creed and the Litany. The first lesson was read by the Rev. A. SCHUYLER, the second lesson by the Rev. Mr. TOWNSEND. The Rev. HENRY GREGORY, D. D., was duly instituted rector of St. James' church, Syracuse, the Bishop acting as Institutor. The sermon was preached by the Rev. FRANCIS VINTON, D. D., rector of Grace church, Brooklyn.

After sermon the newly instituted Rector read the communion service, and was assisted in the distribution of the elements by the Rev. Mr. DAVENPORT, of Albany. The house was full, and a very large number partook of the holy Communion.

CONFIRMATION.—In the evening, Evening Prayer was read by the Rev. Mr. REED, assisted by the Rev. Dr. CRESSEY. The first lesson was read by the Rev. Mr. NEELEY, the second lesson by the Rev. Mr. HEDGES. The sermon was preached by the Rev. MONTGOMERY SCHUYLER, rector of St. John's church, Buffalo, from the text, "Bear ye one another's burdens." After sermon the Bishop confirmed *eight* persons,—five of whom were from Trinity church, Fayetteville, and three from St. Paul's church, Syracuse,—and addressed the candidates. Mr. SCHUYLER took the place of the Rev. Dr. MUHLENBERG, who was prevented from being present on the occasion.

The church it from designs by Messrs. WILLS & DUDLEY, and is mostly in the latest period of early English architecture, though some features of it belong clearly to the middle pointed style. The material is red sandstone.

The ground plan includes nave and aisles, which together are 60 1-2 feet by 47½; chancel 18½ (E. and W.) by 21½; vestry 11 feet square; and chapel, at the east end of chancel, 54 by 25. The terms east and west, north and south, I use merely for convenience—supposing the chancel to be at the east end, which in reality it is not. The aisle walls are 13 feet in height; aisle roofs 8 feet; clerestory of nave 6 feet; nave roof 20 feet; height of nave, from floor to ridge, 47 feet; do., to top of cross on bell gable, 67 feet 3 inches.

The nave is divided into five bays, by plain octagonal piers, of cut stone, 10 feet in height by 18 inches in diameter, with plain roll and recess capitals upon which rest the arches supporting the clerestory. The roof is open, equilateral in pitch, and of very simple construction, consisting of a collar beam, supported by arch braces, springing from corbels on the walls of the clerestory. The aisle roof is of lower pitch, and consists of a small tie beam, from the pier arch to the centre of the roof, and supported by a brace springing from a corbel on the outer wall.

The west window of the nave consists of three equal lancets, filled with rich enamelled glass. In the central one is a large painting of St. James the Less, standing upon a pedestal, on which are inscribed the first four verses of the second chapter of his epistle:—

"My brethren, have not the faith of our Lord JESUS CHRIST, the Lord of glory, with respect of persons.

"For if there come into your assembly a man with a gold ring, in goodly apparel, and if there come in also a poor man, with vile raiment:

"And ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

"Are ye not then partial in yourselves, and are become judges of evil thoughts?"

"Which," it has been well said, "is a truly apostolic sermon on free seats, and a perpetual protest against pew selling."

HORACE WHITE ESQ., a liberal-hearted Churchman of Syracuse, has endowed a professorship at Hobart Free College with the sum of $15,000. The following is extracted from an article in the *Buffalo Courier*, noticing this charity:—

Seldom does it fall to the lot of the public chronicler to record a deed of generosity and benevolence so modest, so disinterested, and yet so promising of good fruits as well to the doer as to those for whom its benefits are specially intended, as that which it is our pleasure to mention at this time. HORACE WHITE ESQ. of Syracuse, has just donated to HOBART FREE COLLEGE, at Geneva, the sum of $15,000, for the purpose of endowing a Professorship in that institution. Mr. WHITE has long been distinguished for his unostentatious charities, and especially for the liberality with which he has fostered and aided the efforts of the college to which he has now contributed this munificent donation. To his thoughtful generosity, the college was already indebted for two annual medals, of gold and silver, given for the best essays, on subjects assigned by a committee, of which the Bishop is the head, and which decides upon the merits of the claimants. It was also understood that he intended founding two other prizes, for attainment, probably in the Classics or Mathematics.

Massachusetts.—The Apostolic rite of confirmation was administered, in St. Mary's, Newton Falls, by the Bishop of the Diocese, on the 23d Sunday after Trinity, to ten persons. Evening Prayer was read by the rector. The Bishop preached. After the 'laying on of hands,' the candidates were earnestly and affectionately addressed by the Bishop; who also, at the conclusion of the services, catechized the children.

Rhode Island.—Some years since, several ladies belonging to Trinity church, Newport, R. I., commenced religious instruction among the factory people, in the south part of that city. These instructions were attended with such promising results, as to induce the minister and congregation of Trinity parish to procure the services of a missionary, and establish regular public worship in a small Baptist church, which they rented.

During the first year these services were partly kept up by the neighboring clergy, and partly by Rev. Mr. GAY, the missionary. During the second and third years they have been continued by the Rev. Mr. STEWART.

About two years ago, the Lord's supper was administered, for the first time, to four communicants. They have since then increased to eighty. The parish has been organized and admitted to the Convention.

A Sunday school has been established by the originators of the church, and it has numbered as many as one hundred and eighty attendants. A parish library has been started, with several hundred books, the gift of friends.

The congregation is often too large for the present building; and it becomes necessary to erect a church. To accomplish this end the following efforts have been made.

Poor girls, belonging to the congregation, have given one-sixth of their wages, $1 per month, towards the building. Trinity church, Newport, has raised $600 per annum to pay rent of the church and the board of the missionary, making $1,800. The wife of a Southern clergyman has contributed $1,000. Mr. EDWARD KING of Newport, has given $1,000. Other citizens and residents, about $800. Bishop HENSHAW, from a legacy, $1,000. Total, $3,800. Cost of lot and architect, $1,800. Cost of church, $5,200. It will therefore be necessary to raise $3,200, in order to build the church.

Contributions may be sent to the Rev. D. R. BREWER, rector of Trinity church, or Rev. K. J. STEWART, rector of Emanuel church, Newport, R. I.—*Witness, abridged.*

Pennsylvania.—The cornerstone of Grace church, Lodersville, was laid on the 16th inst., by Bishop POTTER. Interesting religious services were held on the occasion, at which the Bishop preached.

THE NOVEMBER session of convocation of North Eastern Pennsylvania, was held in St. Luke's church, Scranton, commencing on the 9th inst. Eleven services were held, at the last of which the Bishop was present. On Sunday A. M. he consecrated the church, administered Confirmation and the holy Communion, and preached. In the afternoon he catechized the children of the parish.

Ohio.—On Sunday, the 13th inst., Messrs. NICHOLAS C. PRIDHAM and WILLIAM D. RALLY were admitted to the Holy Order of Deacons, by Bishop MCILVAINE, in St. Peter's church, Delaware. The candidates were presented by the Rector, the Rev. J. MCELROY. In the evening eight persons belonging to the parish were confirmed. The Bishop preached on both occasions. Mr. LORIN ANDREWS has been appointed President of Kenyon College, in place of the Rev. Dr. BROOKE, resigned. The Bishop was elected to the Professorship of Pastoral Divinity; and the Rev. Dr. SMITH was appointed to take charge of the department of sacred Rhetoric in the Theological Seminary.

THE CHURCH ABROAD.

England.—Through the letters of the Rev. Mr. CASWALL, which have been extensively published by the English prints, the proceedings of our late General Convention have become widely known to our English brethren: and as they have thus gained clearer insight into the machinery of our Church system and its practical operation, we are likely to be better and more favorably understood than hitherto. The system of representation which the Constitution of our Church embodies, could not of course be expected to find immediate favor in the eyes of those whose political prepossessions are all against the republican idea upon which it is based. From their point of view the Constitution of our Church has appeared irregular and faulty, for the same reasons that our political institutions have seemed at the best but experimental and hazardous. Though consistent with each other, they are equally wide departures from the maternal authority from which they freed themselves. They must each live out and work out a perfect vindication of itself. In this they have already pretty well succeeded; and our recent General Convention has been able, through the happy circumstance of the presence of the English Delegation, to exercise an influence to this end, that has been widely and sensibly felt. Though we may justly enough defend the completeness of the theory of representation in our Ecclesiastical polity, on the ground of its close conformity to the Constitution of the Visible Church, we do not pretend to have perfectly elaborated and exhausted it. So far from this, our Constitution provides for its own amendment, and among its possible amendments are the particular qualifications of delegacy, and other cognate details, which are by no means regarded as finally ruled and settled. We have been led to these remarks by an article in the *Evening Journal*, in which the subject is handled to some extent, by way of signalizing the close of Mr. CASWALL'S reports. After a very full account of the composition of the General Convention, its mode of legislating, its relation to the Diocesan Conventions, and other features of our system—it indulges some favorable remarks upon our Church Constitution generally, and concludes as follows:

It has, indeed, been said that the American Church Constitution is only a shadow, or reproduction, of the political Constitution of the United States. The local governments of the several States re-appear, we are told, in the Diocesan Conventions, and the General Convention is modelled from the federal authority of Washington. But, even if this be so, is such a consideration fatal to the Ecclesiastical Constitution which we are examining? If the objection be sound, it is at any rate one which lies equally against any and every form of Church government. The Papacy reproduced, in ecclesiastical matters, the Imperial theory in secular politics. The original Anglican Church government reflected the Saxon principle of local and representative political institutions. Wherever there is a political despotism, there is an ecclesiastical monarchy. As political England gradually collapsed into a Plantagenet despotism, so the Church developed an aristocratic government. The reaction in favor of constitutional government has been accompanied by a significant recurrence to representative forms in the Church. As the State, so the Church, has gradually tended in modern times to franchise and delegacy. This is, at any rate, a fact of history. We cannot, therefore, see the relevancy of the objection that the Church of the United States assimilates itself to the State of the American federation. It may be so; and if it is, what then? Either it must be argued that the American Church Constitution is wrong because an Imperial and despotic State system is alone in harmony with the Divine law, or it must be assumed that the Church Constitution should never have a principle in common with any extant form of secular government. In the former case, all constitutional governments are to be condemned on spiritual principles—in the latter, the Papacy itself, as being an Imperial model, stands condemned because it reproduces a secular polity. In other words, the opponents of the American Church theory must either surrender the constitutional form of States as unchristian, or he must admit, as we do, that a Church Constitution is not to be condemned because it has its secular parallel.

For our own part, we regard the analogy between the State and the Church, which prevails in the United States, as a matter for admiration rather than regret and a topic of objection. The powers that be, we hold to be equally of Divine permission. The general tendencies and growth of the human race are of GOD'S own appointment. And as it is impossible for men to have discordant and conflicting views of law—that is, of human rights—we hold that one and the same theory may hold equally of secular and ecclesiastical constitutions. This, at any rate, was HOOKER'S starting point. If constitutionalism is not a defiance of GOD'S law in politics, so neither is it in the great ecclesiastical polity. In either case there is a common weal, all must be represented. In a word, the American Church has the strong and irresistible antecedent recommendation that it is in harmony with the extant facts of the human race; and these facts it would be presumptuous to say are not of GOD. If the Christian *respublica* harmonizes with the social tendency of mankind, it is ours to admire the analogy, rather than to reject such a striking consistency.

THE PROTEST COMMITTEE in the Bishop GOBART matter have held a meeting, occasioned, it would appear, by the letter of the four Archbishops, which we published last week. The result of the meeting was the adoption of a minute of a very penitent character. Its *mea culpa* tone seems to have been dictated by the fear that their former proceedings would defeat the object proposed by them, through the incautious haste with which they were conducted. After disclaiming any intention to speak authoritatively in the Protest, but only as individuals, and rather to elicit the authoritative and formal judgment of the Church, the paper concludes as follows:

And should it be judged that we have done wrong in not having presented the scandal to the legitimate authorities of our own Church, before entering into communication with others on the subject, we trust that such presumed error will not be attributed to any disrespect for those authorities; nor can we persuade ourselves that, on account of what may be deemed irregularity on our part, the Archbishops, in conjunction with their brethren, will abstain from doing what in them lies to remove our cause of complaint. If our proceeding be irregular, we trust that it may be considered but as one of many irregularities inseparable from the present position of the Church of England, in which the clergy, deprived of the legitimate mode of expressing their complaint afforded by the Convocations of the two provinces, are compelled to clear their consciences in such way as is open to them, not being contrary to the canons.

NOT LONG since we published a letter that had been addressed to an English journal by Mr. F. H. DICKINSON, urging upon the Anglican Church the claims which he thought the Missionary Boards of our Church presented to its charities. We find another letter from this gentleman upon the same subject, in the *Guardian*. It is as follows:

To the Editor of the Guardian:

SIR, I think the deputation from the Society for Propagating the Gospel to the Board of Missions, has at last succeeded in promoting that brotherly feeling between the two Churches which is so plainly for the advantage of both.

I hope, also, that it may tend to secure harmony of action in our foreign missions, so far as the two societies can effect it. These are the main objects of the deputation.

But it will be well for us to remember that the Board of Missions consists of two parts—Home and Foreign; and that the American Church is itself a Home Mission, even more than ours in our densely-peopled districts. Here, almost always, each man has a church within a mile or two. There, with the exception of the towns, the Church is hardly planted at all.

The American Church thankfully acknowledges how much it was fostered by the Propagation Society while a colony of this country. At the time of Independence that help was withdrawn, and I apprehend that the animosity between the two nations, and the removal of many of the loyalists, combined to prevent any help being given to them from other sources, which the society probably could not legally continue.

Might we not now with great propriety enquire whether help from this country would not be acceptable to strengthen the Home Mission work among them? I remarked the other day that, in the Diocesan Convention of New York, it was announced that the Home Mission Fund of the Diocese was deficient, and that the missionaries then present must go home without a portion of their stipends, unless $1,000 were collected at once. I am happy to say that this was done before that very session of the Synod left the church.

I have already announced that I shall be thankful for any information about the different Boards of Missions in the States, and to communicate with any one who may be disposed to join in forming a committee to consider the subject.

When it is remembered how many of our own people annually emigrate to those very parts of the States which these missions assist—the rural districts far away from towns—I think it will be acknowledged that we ought to help, on their account, no less than to show sympathy with a Church and nation the most closely connected with our own.

I remain, your obedient servant,
F. H. DICKINSON.

Kingweston, Somerton, November 7, 1853.

THE CHURCH of Fiern of Barnet has been re-opened after having been very considerably enlarged, and in a measure rebuilt, by private subscription, aided by a grant from the Church Building Society. The Bishop of LONDON preached on the occasion.

THE BISHOP OF ROCHESTER has consecrated a new church at Thundridge, which has hitherto been connected with the parish of Ware. The church has been built at the sole cost of a Mr. HANBURY.

Ireland.—The vacant Bishopric of Derry has been filled up by the promotion of Dr. HIGGINS, Bishop of Limerick, whose See is filled up by the appointment of the Rev. H. GRIFFIN, formerly junior Fellow of Trinity College, Dublin, and rector of Clonfeacle, Diocese of Armagh.

THE BISHOP of DOWN and CONNOR and DROMORE held a confirmation in the Military Chapel, Belfast, on the 24th ult., when 88 persons were confirmed—5 sergeants, 11 corporals and lance corporals, 71 privates of H. M. 12th Regiment of Foot, and one young gentleman.

FOREIGN.

England.—The Royal guests have, in part, left Windsor Castle, where the Queen and her household still remain. There is no news of prominent interest to record, affairs generally being in state of quiet.

THE DELIVERY of a lecture by the Rev. Mr. ARMSTRONG, of Bermondsey, on the Errors of Popery, having been announced at Walsall, so formidable a mob of the Irish Papists was collected together, that the police had to be called out to protect the public peace. The lecture, which was originally to have been given in a school-room, was delivered in St. Peter's church.

THE CELEBRATION of the "Gunpowder Plot" anniversary was attended with much the same incidents and results that we have to chronicle at every "Fourth of July." Rockets and conflagrations, squibs and casualties.

THE CHOLERA, it is to be feared, is on the increase; the epidemic has seemed to turn northward and to establish its headquarters at Dundee. In the Metropolis also it is steadily gaining ground.

THE WAGES movement has produced no new disturbances, but signs of great suffering and distress are beginning to appear among the operatives.

THE ANTI-STATE Church Association, apparently not very well satisfied with its progress, has dropped its name and assumed the designation of "The Liberation of Religion Society." The report of the committee congratulated the Conference on the return of forty Protestant Dissenters to the present Parliament, on the extinction of the *Regium Donum*, and on the passing of the Canada Clergy Reserves Bill. The new Cemeteries Bill was complained of as creating invidious ecclesiastical distinctions. The Report also referred with satisfaction to the opinions on Church and State, avowed by the Rev. W. BENNETT, of Frome, by Mr. GLADSTONE, and others.

ACCORDING to the official returns furnished by the Papists themselves, there have been during the last thirty years 274 mass-houses built in England and Wales; and since 1840, when the number of Popish Bishops was doubled, the increase of Priests and religious houses respectively has been 288 and 71. The total number now is 875 Priests, and 619 mass-houses.

A PLOT of freehold ground has been obtained in Saffron-hill, for a new mass-house and schools, intended for the exclusive use of the poor of the district. The church, which is to be dedicated to "the Holy Family," is to cost £2,000.

Ireland.—The Earl of KENMARE died at Great Malvern, recently. The deceased was the son of VALENTINE, first Earl of Kenmare, and was born in 1788.

IT IS ASSERTED that Dr. O'DONNELL, the *Pseudo* Bishop of Galway, likewise refuses to acknowledge any obligation to submit to onerous taxation under circumstances where the law ignores the only title under which he can enjoy an income of any sort.

ONE OF THE Inspectors-General of Prisons has been sent to inquire into the fitness of Clare Island, to serve as a depot for convicts under the new "Penal Servitude Act." The island, which was lately the property of Sir SAMUEL O'MALLEY, Bart., but now belongs to the Law Life Assurance Company, is situated at the entrance of Clew Bay, and contains about 4,000 acres, the greater portion of which is arable. The climate is mild and salubrious; and from the bold character of its coast, except at the landing point, it offers great advantages for the establishment of a convict depot.

THERE HAVE been recently destructive floods and inundations in Cork, in consequence of heavy rains, which have caused considerable loss of life and great suffering.

Scotland.—The Free Presbytery of Glasgow has sanctioned the refusal, by the Session of East Campbell-street church, of baptism to the child of an omnibus conductor, on the ground that the omnibus on which the father was employed, plies between Glasgow and Baillieston on Sundays.

MR. SHERIDAN KNOWLES, the dramatic writer, has become a Baptist preacher and joined the crusade against Romanism. He is said to be very effective as a controversialist, and is likely to become very troublesome to the Papists.

France.—The Royal state carriages of France have been newly done up, in preparation, it is supposed, for the ceremony of the Coronation. The coach used by CHARLES X. at his Coronation has been newly painted, gilt, and ornamented with eagles. The carriage used at the baptism of the Count de CHAMBORD has been prepared for King JEROME. Three other Royal carriages have been fitted up for the remaining members of the Imperial family.

THE TRIAL of the persons accused of conspiring against the Emperor's life, are proceeding with rigor, and exciting great interest.

IT HAS BEEN decided in Council that 25000 men shall be sent to Turkey if the Emperor of Russia should persist in a course of aggression or demand pecuniary indemnity as the condition of discontinuing it. No order has been given by the Minister of War on the subject.

Belgium.—The Legislative Chambers have been opened by the King in person, with an address that referred to the usual topics of national interest and importance, and gave general satisfaction.

Russia.—An Imperial Manifesto has been issued, dated 21st October, which determines the question of immediate war with Turkey, or further delay, in a most unmistakeable mannner. By a proclamation martial law has been established at Bucharest.

Turkey.—To the Russian manifesto a counter ultimatum, or final summons has been addressed by OMER PACHA, to Prince GORTSCHAKOFF, insisting on the immediate surrender of all the strong places in the Principalities: their complete evacuation as speedily as possible: and a guarantee of all powers against similar invasion. Meanwhile the war has begun in right earnest. Several conflicts have taken place between the rival armies, in which the Turks have thus far been signally successful. Diplomacy must now work hard and quickly too, if it would not have the question settled by hard blows.

THE APPOINTMENT of ANTHEMOS, the new Greek Patriarch, has given the utmost satisfaction to the Greeks. Instead of having investiture conferred on him, as usual, by a government officer, ANTHEMOS was presented to the Sultan himself, who would not suffer him to kneel according to custom, but embraced him, and in the most flattering terms expressed his persuasion that as he owed his elevation solely to his virtues, he would doubtless govern the people entrusted to his charge with wisdom and loyalty. The Sultan then sent him to the Porte, accompanied by sixty of his own attendants, where he was received equally well by the Ministers. He was afterwards escorted home by many thousands of Greeks, bearing torches through the streets.

Later advices say that he has addressed a pastoral letter to the members of the Synod and to the Chiefs of the Greek community, in which he dwells on the benevolent disposition of the Sultan, who had condescended to be present at the investiture, a favor granted to no Patriarch since the reign of MAHOMET II, and had declared that he intended to guarantee, of his own accord, and independently of all foreign suggestion, the privileges and immunities granted by his predecessors to the members of the different Greek communities.

India.—The British troops in Burmah are in a state of seige, and with the single exception of Bassein, the whole of the new British Provinces are in the possession of the followers of MEA TOON and MOUNG YOUNG.

China.—Shanghai has fallen into the hands of the insurgents. It is believed that other cities have fallen, and that a simultaneous movement was made elsewhere to strike terror into the Imperialists before venturing to attack Pekin. The rebels seem to have matters their own way.

WE CALL the attention of our readers residing in New York, Jersey City, and Brooklyn, to the attractive course of Lectures which has been arranged by the Mutual Benefit Society of this City. The Programme may be found in another column. From the literary standing of the Lecturers engaged, we are somewhat puzzled to determine who will receive the greater benefit, those who enjoy the feast, or those for whose wants the entertainment was got up. We advise all to attend. The course commences on Tuesday evening next.

DIED,

On Saturday, Nov. 26th, Mrs. SUSAN STORER, wife of the Rev. ASA EATON, D.D., of Boston, Mass.

NOTICES.

Fair and Festival.—The Ladies of Calvary Free Church, Williamsburgh, intend to hold a Fair and Festival at the Odeon, in that city, on Wednesday, December 21, the proceeds of which are to be devoted to the payment of the debt on the church. Contributions in money or saleable articles will be thankfully received, and may be left at either of the following named places: Messrs. Stanford & Swords, 137 Broadway; A. D. F. Randolph, 683 Broadway; Wm. G. Dunn, 168 Grand street, Williamsburgh.

The Rev. Edmund Neville, D.D., rector of St. Thomas church, will preach in St John the Evangelist's church, Bleecker street, corner of Morton, next Sunday evening the 4th instant, at 7½ o'clock. Sunday evening collections are devoted to the fund for erecting a church edifice.

The Ladies of St. John the Evangelist's church will hold a Fair and Festival at Lafayette Hall, Nos. 595 and 597 Broadway, opposite Niblo's Garden, on Tuesday, Wednesday and Thursday, December 20th, 21st, and 22d. The proceeds will be devoted to the fund for erecting a free Protestant Episcopal church, for the use of their congregation, in the western section of the city.

Persons desirous of aiding this worthy object are invited to send their contributions to the store of Mr. T. G. Girvan, 256 Bleecker street, or to the house of the rector, the Rev. E. R. T. Cook, No. 98 12th street.

ACKNOWLEDGMENTS.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter, gratefully acknowledges the receipt of the following sums:

From a Lady $5; a little girl who loves the Sailor $1; H. L. $20, to whom we are indebted for many like gifts for this object; B. $5; C., Catskill $1; a Thanksgiving offering from a lady $5; two Brothers $20; a member of St. Mark's, Philadelphia $5; cash from a friend in Brooklyn $2: all through Messrs. Stanford & Swords: And to the Missionary,—C. S. B. $10; C. B. $5; a Lady, a member of Holy Trinity, Brooklyn $5, with a bundle of clothing; and a bundle thro' Messrs. S. & S.

Committee: T. P. CUMMINGS, CHARLES ELY, EDWARD HAIGHT.

Donations may be left at Messrs. Stanford & Swords.

Nov. 21, 1853. D. V. M. JOHNSON.

Free Church of the Holy Martyrs (Ludlow st. near Grand).—The subscriber gratefully acknowledges the following donations for the poor:

From Mrs. H. a bundle of clothing, also one from Mrs. A.

Will not the wealthy who are blessed with means enable the subscriber to mitigate suffering at this season?

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

The Rev. J. L. Gay, since his last acknowledgement (June 2d), has received, and desires gratefully to return his thanks for, the following contributions toward the church and parsonage now building at Loudon, Tenn., to wit: from some unknown friend, Jonesboro', Tenn. $25; from R. I. T. of Maryland $5; and from W. B. G. and J. S. F. of Savannah $10 each: total received between June 2d and Nov. 2d, $50.

Further contributions greatly needed, and respectfully solicited.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

Rev. R. S. Howland, pledge at Convention $55; Trinity church, N. Y., Rev. Dr. Higbee, from E. W. L. $150: total $205.

C. N. S. ROWLAND, Treasurer, 55 Water street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Mrs. Charles Overing Handy, to constitute herself a life member $25; Subscribers: Samuel T. Skidmore $5; Rev. Edward Bourns, LL.D. $2; Rev. Samuel R. Johnson D.D. $2: total $34.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Nov. 30, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Subscribers: Rev. Samuel R. Johnson D.D. $2; Samuel T. Skidmore $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Nov. 30, 1853. 20 John street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received the following contributions:

Thanksgiving offerings: St. James, N. Y., Rev. P. S. Chauncey $33; St. Pauls, Castleton, Rev. C. A. Maison $13 04; St. John the Evangelist, N. Y., Rev. E. R. T. Cook $5 25; St. Marks in the Bowery, N. Y., Rev. Dr. Anthon $150; St. Johns, N. Y., Rev. Dr. Haight $93 15; Trinity, N. Y., Rev. Dr. Higbee $136 83; St. John Baptist, N. Y., Rev. C. R. Duffie $6 12; Nativity, N. Y., Rev. C. Clapp $8; Holy Innocents, West Point, Rev. H. E. Duncan $18 60; St. Johns, Cold Spring Harbor, Rev. E. F. Edwards $10; St. Pauls, South Brooklyn, Rev. J. P. Labagh $13 83; St. Peters, Lithgow, Rev. H. Wheaton $4 69; St. Pauls, Williamsburgh, Rev. H. F. Roberts $5 22; Messiah, Brooklyn, Rev. R. J. Walker $14 74; St. Pauls, Whitehall, Rev. C. E. Phelps $2 25; Trinity, Plattsburgh, Rev. J. H. Coit $24 18; Annunciation, N. Y., Rev. Dr. Seabury $77 98; St. Peters, N. Y., Rev. A. B. Beach $54; St. Bartholomews, N. Y., Rev. S. Cooke $202 32; St. James the Less, Scarsdale, Rev. W. W. Olsen $41; Grace, N. Y., Rev. Dr. Taylor $300; St. Stephens, N. Y., Rev. Dr. Price $70; Grace, Brooklyn Heights, Rev. Dr. Vinton $76 44; Holy Trinity, Brooklyn, Rev. Dr. Lewis $95 25; Holy Innocents, Albany, Rev. S. Reed $13; Grace, Albany, Rev. J. R. Davenport $5; Holy Communion, N. Y., Rev. Dr. Muhlenberg $102. Total $1,565 89.

C. N. S. ROWLAND, 55 Water street,
Treasurer of the Convention of the Prot. Episcopal Church, N. Y.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also Curled Hair.
oct22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

A MAGNIFICENT PORTRAIT OF THE RIGHT REV J. M. WAINWRIGHT, D.D., D.C.L. Engraved by JOHN C. MCRAE, in the highest style of Art, from the celebrated picture by THOMAS HICKS, N. A. To be published Dec. 10, 1853. Size of Print 18 by 14. Price $3. Agents wanted in all parts of the country. JOHN C. MCRAE,
Dec. 3, 1853. 3t$ 74 Chambers street.

NEW MUSIC, JUST PUBLISHED.

BLEAK-HOUSE BALLADS: No. 1, Beginning the World; Words by FITZ JAMES O'BRIEN; Music by THOMAS BAKER. 25 cents.
These songs are most beautifully written and composed. "Beginning the World," is quite a gem. It is having a great sale.

DO GOOD. Words by J. R. ORTON; Music by I. B. WOODBURY. 25 cents. Written in WOODBURY'S very best style.

THE PRESCOT HOUSE POLKA; by VANDER WEYDE. 50 cents.
A sparkling Polka, with a most beautiful Vignette.

The Popular Songs of the Day:

Katy-Did Song.	25 cents.
We are happy now, dear Mother.	25
The Dying Words of Little Katy,	38
Guardian Spirits,	25

Published by HORACE WATERS, 333 Broadway; Sole Agent for T. Gilbert & Co's Pianos, S. D. & H. W. Smith's Melodeons, and Martin's Guitars.

JUST PUBLISHED: THE COLUMBIAN GLEE BOOK, by I. B. WOODBURY, the author of the Dulcimer. $1 nett.

☞ Schools, Teachers, and the Trade, supplied on liberal terms.

Music sent to any part of the States and Canadas, postage free. If less than a Dollar, send Postage Stamps.

CLAXTON'S QUESTIONS.—QUESTIONS ON THE GOSPELS; by the Rev. B. BETHELL CLAXTON, D.D., rector of Christ church, Madson, Indiana. Part 1, Advent Sunday to Whitsunday. Part 2, Trinity Sunday to Advent. Price 12½ cents each number. Published and for sale by STANFORD & SWORDS, 137 Broadway.

EPISCOPAL ACADEMY OF CONNECTICUT.—WINTER TERM begins Dec. 29. A limited number of pupils is received into the family of the Principal, at $65 per Session of 14 weeks. Catalogues and full information may be had of Messrs. STANFORD & SWORDS, 137 Broadway. Address the Rev. EDWARD BALLARD, A.M., Principal.
Cheshire, Nov. 25, 1853. dec3-4t

CHURCH BOOKSTORE.—IDE & DUTTON, 106 Washington street, Boston, keep the largest assortment of PRAYER BOOKS, in various bindings (from the twenty-five cents kind to the richest Silk Velvet with gilt rim and clasp), that can be found in any store in the United States. Quarto and Folio Bibles and Prayer Books for the Desk; the Altar Service, and a beautiful edition of the Psalms and Hymns. Also, constantly on hand, all the publications of the Protestant Episcopal Sunday School Union, and Evangelical Knowledge Society, with all Episcopal Theological Works published by Stanford & Swords and other Church Publishing Houses. Clergymen and others may depend upon obtaining any books they may order, if they can be had anywhere.
Catalogues sent by mail to all who desire them.
IDE & DUTTON, Publishers, Booksellers, and Stationers, 106 Washington street, Boston. nov5-tf

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15-6m

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

BOARDING SCHOOL FOR YOUNG LADIES.—Mrs. M. J. PHILBROOK has opened a School for Young Ladies and Misses at her residence in the town of Westchester, Westchester Co.
A limited number only will be received into the family. Her plan embraces thorough instrction in the usual branches of an English education, in French, Music and Drawing. French will be taught with special reference to its use in conversation.
REFERENCES: The Rev. Wm. Adams, D.D., the Rev. Gorham D. Abbott, the Rev. Jacob Abbott, and Nathan Babcock, Esq., of New York city; Edward Haight, Esq., Vice President Bank of the Commonwealth; the Rev. C. D. Jackson, rector of St. Peter's church, Westchester; the Hon. Samuel P. Benson, M. C., Washington, D. C. no26-4t

THE OFFICE OF TEACHER in St. Mary's Parish School for Girls, is now vacant. A Churchwoman, anxious to devote herself to the work of Church education among the poor, having experience, and good references, will find an excellent field for usefulness. The duties would begin on Monday, Dec. 12. Address Rev. WM. CROSWELL DOANE, Assistant Minister of St. Mary's church, Burlington, New Jersey. no26-2t

THE EVANGELICAL AND TRACTARIAN SYSTEMS. THE CONTRAST, or the Evangelical and Tractarian Systems compared in their structure and tendencies, by the Rev. JOHN STONE, D.D. 18vo., 40 cents. For sale by
J. H. WATSON, Bookseller and Stationer,
no26-2t$ 8 and 10 Bible House, Astor Place.

PROGRAMME of a Course of Lectures for the Benefit of the Contingent (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, to be delivered in the large chapel of the University, Washington Square, on TUESDAY evening of each week, commencing at 7½ o'clock.
The Rt. Rev. JONATHAN M. WAINWRIGHT, D.D., D.C.L., Provisional Bishop of the Diocese, will preside at the opening Lecture.
Dec. 6. LECTURE I.—Recollections of Vienna; by the Rt. Rev. WM. INGRAHAM KIP, D.D., Missionary Bishop to California.
Dec. 13. LECTURE II.—English Sacred Literature and Tragic Poetry; by HENRY REED, LL.D., Professor of English Literature in the University of Pennsylvania.
Dec. 20. LECTURE III.—Science and Revelation; by the Rt. Rev. ALONZO POTTER, D.D., LL.D., Bishop of Pennsylvania.
Dec. 27. LECTURE IV.—The Historic Parallels of the Mexican Conquests; by Capt. H. COPPEE, of the U. S. Military Academy, West Point.
Jan. 3. LECTURE V.—The Sandwich Islands and their relation to the United States; by CHARLES KING, LL.D., President of Columbia College, N.Y.
Jan. 10. LECTURE VI.—The Romance of American History; by the Right Rev. JOHN WILLIAMS, D.D., Assistant Bishop of Connecticut.
Jan. 17. LECTURE VII.—The Age of CHARLES II; by the Rt. Rev. THOMAS ATKINSON, D.D., Bishop of North Carolina.
Jan. 31. LECTURE VIII.—The Russo-Turkish Question in its Religious Aspects; by the Rt. Rev. HORATIO SOUTHGATE, D.D., late Missionary Bishop to Constantinople.
Feb. 7. LECTURE IX.—Progress; by the Rev. EDWARD Y. HIGBEE, D.D., Assistant Minister of Trinity church, New York.
Feb. 13. LECTURE X.—Self Culture; by ALEXANDER W. BRADFORD, LL.D., Surrogate of New York.
Price of Admission to the Course: For Clergymen and Members of the Society $1; Gentlemen $2; Ladies $1. Single admission 25 cents. Tickets to be obtained of Messrs. Stanford & Swords, 137 Broadway; Evans & Brittan, 697 Broadway; of the Officers and Members of the Society generally; and of the following Committee: WILLIAM A. DUNCAN, 161 William street; F. W. WELCHMAN, 84 Broad street; THOMAS F. FRANK, 193 Greenwich street. nov.19-tf

THE CHURCHMAN'S MONTHLY MAGAZINE.—On the first day of January next will be published No. 1 of *The Churchman's Monthly Magazine*. The object of the Magazine is to furnish at a reasonable price, a monthly supply of reading which will prove acceptable to the family of every Episcopalian. It is thought that a want exists which the innumerable periodicals of the day do not exactly meet, and that a magazine which will furnish agreeable recreation, and at the same time present in an attractive form the principles of religion and the doctrines of Christianity, will find a sphere in which it may be useful. Instruction and entertainment will be combined. The religious and moral duties will be inculcated. The doctrines of the Church will be illustrated and explained. The great and beneficent movements in which the Church is embarked, and which are looking to a more earnest effort in behalf of the needy and the friendless, will receive its zealous co-operation and support. The instruction and entertainment of the FAMILY CIRCLE will be uppermost in its aims.
Portraits of Deceased Bishops.—In each year there will be given at least four beautiful engravings of the deceased Bishops of the American Church, accompanied with short biographical sketches of their lives. This will furnish a chapter in the history of the Church in this country, of which every Episcopalian should possess himself.
The Magazine will number among its contributors many well-known and popular writers. Among them are the following:
The Rev. J. H. INGRAHAM, The Rev. JESSE A. SPENCER, D.D.
" J. J. NICHOLSON, " WILLIAM STAUNTON.
" FRED'K W. SHELTON.
The Churchman's Monthly Magazine will be issued on the first day of each month. Each number will contain 64 pages, printed with clear type and on handsome paper, and it will be embellished during the year with at least *six beautiful engravings*; making in the year *two elegant volumes*, containing together nearly **800** pages, of original and selected matter.
TERMS.—The terms will be $2 a-year; two or more copies $1.50 each; Clubs of 12 will be furnished at $16; payment to be made in *advance*.
Remittances may be made by mail. All letters to be *post-paid* and addressed to the "*Proprietor of The Churchman's Monthly Magazine, New York.*" Published for the Proprietor, by
nov19-tf C. SHEPARD & CO., 152 Fulton street, New York.

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
WM. WATSON,
JAS. VAN NAMEE, } Committee.
M. MERRILL, *Builder*,
Albany, October 1853.
"I cheerfully concur in the above statement.—S. PARKS, Pastor."
All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19-1y

WATCHES, JEWELRY, AND SILVERWARE.—T. ROBJOHN, 166 Bowery, N. Y., manufacturer of Chronometer and other fine Watches, has for sale and manufactures to order all kinds of Jewelry and Silverware, including Tea-sets and Castors of the richest and latest designs, also plated goods of every description. *Church and Turret Clocks* made to order on the most improved and scientific principles, and warranted not to vary five seconds in a year. Nov19-6m

BISHOP SOUTHGATE.—The Sermon preached at the Consecration of Christ Church Cathedral, Fredericton, N. B., August 31, by the Rt. Rev. Horatio Southgate, D.D., price 25 cents. Just published.
nov193t STANFORD & SWORDS, 137 Broadway.

A MIDDLE AGED LADY of very domestic habits, a communicant of the Episcopal Church, would be pleased to meet with the charge of a motherless family, or as companion to an invalid, or aged lady. In either position she would be found invaluable. Address Box 3534, General P. O. no19-3t$

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of the choicest Russian and Hudson Bay Furs, would with pleasure show his assortment of Fur Mantillas, Talmas, Pelerines, Victorines, Capes, Muffs, Cuffs, &c., made from Russian, and H. B. Sable, Barabinsky Ermine, Stony and Mink. Martin, Fitch, H B Chinchilla, &c., besides Ladies' and Gent's Fur Gloves, Buffalo and Fancy Robes, to all who may favor him with a call at his new store, 34 John st. All orders attended with care and dispatch. n12-4t

HOLMES & CO., 711 Broadway, between Fourth-street and Washington Place, have received a full assortment of new Fall Goods of their own importation, and will continue to receive from auction and otherwise during the season, embracing in part the following, viz.:—
HOUSE FURNISHING GOODS—Bath, Whitney, and Rose Blankets, of all sizes; Marseilles, Dimity, and Toilet Quilts; Barnsley, and Irish Linen Sheetings of all kinds; 4-4, 6-3, 5-4, and 6-4 Yellow Linen; Shirting and Fronting, Linens of the best makes, warranted pure Linen; Towellings of all kinds; Damask Cloth Napkins, Table Damask, and Diapers; Linen and Woolen Floor Druggetts, 5-4, 10-4, 12-4, 16-4.
FLANNELS—Welsh, English patent, Saxony, and other makes; Men's, Ladies' and Children's Merino Vest and Drawers.
DRESS GOODS—Plaid and plain Silks, Merinos, Cashmeres, Thibet Cloths; figured and Plain de Laines; French, Scotch, Silk and wool, and Rawsilk Plaids, &c.
MOURNING GOODS—Bombazines, Mohairs, Alpaccas; Norwich and Canton Cloths; Black Gros de Rhines, Silk Poult de Soie Armures, &c., of the best manufactures.
MEN'S AND BOYS' WEAR—Cloths and Cassimeres, colored and black, fancy and plain; Vestings, Silk and Wool, &c.
BLACK AND COLORED SILK VELVETS—Colored and black French Cloths for Ladies' wear; Scotch, Berlin, and American long and square Plaid Wool Shawls.
HOSIERY AND GLOVES—English, Germany, &c., Cotton Silk, Merino, Wool and Raw Silk Hose; Kid Gloves, Bajon's best make; Lace and Muslin Curtains; Drapery Muslin; twilled and plain Turkey Reds, colored Curtain Damask; French, English, and American Chintzes. Also a large assortment of Domestic Sheetings, together with an assortment of Dress-makers' Goods. The above for sale very low. nov12-3m

POETRY.

WORK FOR THE POET.

Wake not thy lyre in lofty chords,
With mythic transcendental words,
 Sublimely swelling.
Like wayworn men, with dusty feet,
Came angels to Gomorrah's street,
 And ABRAHAM'S dwelling.

And thus in humble guise and speech
Should Poesy approach and teach
 The sad and lowly,
Till, as their hearts within them burn,
The hidden glory they discern;
 Their guest is holy!

Thus the Divinest upon earth,
Light-crowned before the stars had birth,
By the wayside and househould hearth
 Used simple phrases;
Familiar things of toil, and rude,
With sacred beauty He imbued,
Teaching the earnest multitude
 His FATHER'S praises.

Seedtime and harvest, rocks and sand,
The common objects near at hand,
 To poor men's vision;
The lone sea-shore, the city's strife,
The desert and the mount, were rife
With lessons of another life,
 And wrought His mission.

Poet, go fling on worldly gloom
GOD'S light, the charnel to illume,
 Dry bones renewing;
Love! Hope! the burthen of thy prayer,
Shall purify the choking air;
Go, soothe and heal a soul's despair;
 Up, and be doing!

—ELIZA CRAVEN GREEN.

SELECTIONS.

SOLITARINESS OF HEART.

I am disposed to think that those expressions in which Christian men especially are described as "strangers on the earth," are not taken in the breadth of meaning which properly belongs to them. In a certain sense, indeed, all admit the justice of the description. And the acknowledgment is, in fact, forced upon all of us. What are we all but "strangers" upon the earth? Not *proprietors* surely: for, who built our homes; who keeps them; and who peoples them but the LORD of us all? We are occupants, rather, for an uncertain season—a brief one at the longest: dwellers by *sufferance* where we are—permitted, like ten thousand more, to pitch our tent in some spot which chances to be untenanted, but, before we are well rested, sure to be summoned away for a fresh stage in our journey. If a man has a right to claim lordship any where, he ought to know how to keep away spoilers and intruders, and to bid defiance to all accident and change. But, in another sense, the thought that we are "strangers" here, is often thrust upon us. It is hard to make friends, and keep them through half our time. A man may be at once strong enough, and godless enough, to reckon on his life almost as his own; and yet, with the bulk of those he meets with, he lives almost like a foreigner. They have no share in his feelings, and speak not his language. There are indeed a few, of kindred tastes and pursuits, gathered out of the throng, to whom he may be able to unbosom himself without reserve, and from whose lips he may catch the sweet music of thoughts, and memories, and aspirations, which are as the echo of his own. But as to the mass, though he may be known to many, according to the world's poor notion of acquaintanceship, he has still the stranger's mark upon him; and he often labors under a sense of loneliness, from which he most imperfectly escapes only by plunging into the crowd of those whom the world calls friends, simply because they resort to the same places and talk about the same things.

I will not, however, take the case of mere thoughtless or godless men, but will speak of those who understand better what life is worth, and what hearts are worth, than the mere triflers in society. Thoughtful persons, of strong affections, in one stage or another of their pilgrimage, are sometimes startled to find how little hold they have upon the world, which is moving and shifting around them: the old familiar circle is broken up; the old faces, that used to throng around our board in the bright morning of life, have passed away; the friends who vowed eternal constancy in youth are now bound by new ties, engrossed by cares and business, or rooted far away in some soil where we cannot follow them. And unless new friends are supplied, we may, after forty or fifty years have gone by, look around and find that the crowded city affords us little more opportunities for fellowship, for real fellowship, for seeking counsel from wise heads and sympathy from loving hearts, than if we lived in a desert. Such a man may well feel himself a stranger in the world, and a feeling of solitariness may well follow him wherever he goes. He lives on because he must. He wears, perhaps, a smooth brow, and daily exchanges courtesies with his neighbors. But his heart yearns, through many a lonely hour, for those greetings that do not come, and the missing companions whom he will see no more.

But there are other things, beside actual losses and separations, which bring a sense of *loneliness* over the mind. Let a man stand out from the crowd, as one who thinks for himself, and looks with keener observation on things around him, than the busy triflers who skim the mere surface of society and gather amusement for the moment,—let him be one who does not take his opinions ready made from the set he lives with or the party he belongs to, but feels that, before he can adopt the current opinion, there is much chaff to be winnowed from the wheat, and many weeds to be plucked up and cast away;—such a man must often feel himself a *stranger* in the world. The popular persons in every circle are almost sure to be the credulous and yielding; men easily adopting the mistakes and prejudices which are most in fashion; whilst independence of thought and action is to be purchased at the cost of sneers which no reasoning can answer, and suspicions which it is difficult to endure. The world, in fact, is too commonly the *home* of the narrow-minded and the narrow-hearted: whilst those who overleap the boundaries of popular opinion, who range far and wide in search of Truth, who adopt, perhaps from the volume of Inspiration, what are accounted strange notions about religion and its obligations, are regarded as we should regard travelers who have come from a far country, and have brought with them a strange language and an outlandish dress. Very often, therefore, as a man increases in wisdom he loses in popularity; and a barrier grows up between himself and society which makes intimacy impossible, though a cold acquaintanceship may survive.

There are, I think, particular *seasons of life* when this sense of loneliness presses with peculiar weight upon a tender and sensitive spirit, and when those who have not the consolations of religion are poor and desolate indeed. Such, for example, are times of bereavement. There is, perhaps, one known, proved, and trusted friend—one who, perhaps, has been the depository of our joys and griefs, our chosen counsellor, our faithful, considerate, unwearied associate through long years of trial and difficulty, and in comparison with whom other friends were as nothing. But the parting hour has come. He is removed to a distance; or nearer and dearer claims grow up; or death cuts down the stronger. Then, a man, especially if he has not the love of GOD in his soul, becomes a "stranger" indeed. He may talk to others, but it seems to him vain and profitless talk. A hundred thoughts die away unrevealed. He cannot bring himself to tell to doubtful friends what might be received with a stare or a smile. And, till he finds another congenial heart, he lives on amidst the cold greetings and courtesies of life, a mere solitary, even in the midst of a densely peopled world.

There is another season in which a sense of "strangeness" is brought home very keenly to young minds. Some new position is reached, or some new responsibility is incurred, by one who has been hitherto under guidance and control. The scene is shifted, and life appears before him in quite another character. He must now feel, think, act for himself. The voice is silent which used to be everything to him. How many are the tender spirits that are almost crushed at times like these? How does such a person long for the home circle, instead of the new world of strange faces that presents itself! Life is almost too busy a scene for making new friends. How heart-breaking the feeling which, in such a case, will often press upon the mind! "I may die here," he says, "and my funeral day hardly bring a tear upon any cheek, or be remembered beyond the morrow." Surely among life's bitterest sorrows, while it lasts, is this feeling of desolation, when the rough world is fairly encountered for the first time, and the new comer has to win his own place and to shape his own fortune, with only his own patience and discretion for his guides.

I may mention another season in which many thoughtful minds especially feel the need of sympathy and companionship—I mean a time of *controversy*, when the minds of men are unsettled and agitated by new opinions, when eager and enquiring spirits find it difficult to rest on the old foundations, or to walk in the old paths. Is it possible to deny that we ourselves are fallen into one of those periods? The present age is completely unlike those which preceded it. Men are no longer as they used to be: satisfied with falling into the ranks, and ranging themselves under some party leader, contented to see with their eyes and hear with their ears, and allowing themselves to entertain no questions upon points not included in the received formularies of Faith. There is a bolder and more restless spirit abroad. Questions are canvassed and argued on which the minds of well-educated and intelligent men, unwarped by prejudice, were supposed to be settled three centuries since. Discussions about the Rule of Faith—about the claims of that vague and undefined body, the Church—about the freedom of the individual conscience—about the pretensions, as tested by reason, and Scripture, and antiquity, of the arrogant priest who tells us that Rome is to rule Christendom, though He who made us has taught us to call no man master—discussions on these points and many others, are no longer the talk of schools, but common talk; and young and ardent minds are caught by novelties or perplexed by subtleties, while many nobler spirits, thoughtful, earnest searchers after truth, sigh in secret for the rest they cannot find.

If the thoughts of such persons were translated into words, I believe they would be expressed by such language as that of DAVID—a man who, in spite of his throne and his high intellectual attainments, must often have labored under these feelings, "I am a stranger on the earth"—I roam abroad and find no settled home, no certain track, no guiding clue—I should rejoice to unite myself to one company, if only I could be sure that GOD was with them. I would follow the law of my conscience and do what it bids me, if I were sure of the soundess of my first principles. But wiser and better men than myself are opposed upon these, and whom shall I choose, and on whom shall I fix as a guide? I am a wanderer and a truant; I travel on without an aim or purpose, till I know where I am, and feel that the Spirit of the LORD is with me.

Now where shall the tossed and anxious spirits which I have endeavored to describe, find rest? Who shall pour balm into these wounded hearts? When bereavement has cast a shade over them; when the poor solitary is burdened by the loss of old friends and the pressure of new duties, who shall say authoritatively to these wanderers and doubts, "This is the way, walk ye in it." Perhaps the best answer to these questions is supplied by the words which DAVID couples with the exclamation to which I have referred, "Hide not Thy commandments from me." Such words in the mouth of a devout, earnest, truth-seeking man, must mean, "Teach me all that *Thou* hast to teach. Reveal to me *Thy* hidden counsels. Fill me, O Thou Giver of grace, and wisdom, and goodness, with the knowledge of Thy will in all wisdom and spiritual understanding." I know it is a trite thing to say, "If you are in doubt, go to the fountain-head of truth; listen to the Word of GOD; pray for the holy SPIRIT to clear away doubts, and mists, and prejudices, and passions which blind the eye and the heart;" and yet I confidently believe that this in all times and under all perplexities, is the counsel to which we must adhere, and which the teachers of the great multitude must urge, even to *weariness*, if need be, upon willing or unwilling hearers. Personal religion is, under GOD, our true safeguard in days of error—our cordial in the season of loneliness—our substitute and compensation for wise friends and loving companions, if we cannot find them where they are. How unspeakable the blessedness of lifting our eyes to the fountain of light; of holding spiritual communion with the FATHER of spirits: of passing the crowd who throng the door of the temple, and entering the inner sanctuary where GOD teaches and sanctifies His own children. It is something *positive* that we need in times of perplexity—something full and fresh as the streams from the fountain of life, for our hours of loneliness and desertion. And it is not enough to seek the temple, the sacraments, the ministers of the LORD only. The true wisdom and the essential are, to seek *Himself*.

Happy shall I be it thoughts not unprofitable to myself may find their way to other hearts, and lead them to feel that the faithful Christian, far from being really solitary, has already "*come*" to the assembly and Church of the first-born, and "to JESUS the Mediator of the new covenant."—*London Christian Observer.*

UPON THE DEATH OF A GENTLEMAN.

Faithless and fond mortality!
Who will ever credit thee?
Fond and faithless thing! that thus
In our best hopes beguilest us.
What a reckoning hast thou made
Of the hopes in him we laid!
For life by volumes lengthened,
A line or two, to speak him dead;
For the laurel in his verse,
The sullen cypress o'er his hearse;
For a silver-crowned head,
A dirty pillow in death's bed;
For so dear, so deep a trust,
Sad requital! thus much dust.
Now, though the blow that snatch'd him hence
Stopp'd the mouth of eloquence;
Though she be dumb e'er since his death,
Not used to speak but in his breath;
Yet, if at least she not denies
The sad still language of our eyes,
We are contented; for, than this,
Language none more fluent is.
Nothing speaks our grief so well
As to speak nothing: come, then, tell
Thy mind in tears, whoe'er thou be,
That ow'st a name to misery.
Eyes are vocal, tears have tongues,
And there be words not made with lungs:
Sententious showers, O let them fall!
Their cadence is rhetorical.
Here 's a theme will drink th' expense
Of all thy watery eloquence.

—CRASHAW.

THE FOOLISH FASHION.—Is it not ridiculous? The pew is nearly filled. Three or four gentlemen are quietly seated in the assembly, attending to the devotions of the sanctuary. A lady comes, and what a sensation! As she reaches the pew, all the occupants rise, face the aisle, open the door, and march out. The lady passes to the seat occupied by the first gentleman in the pew. The gentlemen all face about, march in again, and the pantomime is over, until lady number two comes, when it is repeated.

The Lewiston Journal very properly inquires,—"Can any one give us a single reason why gentlemen must get up and walk out of a seat in church, in order that a lady may pass into it? Would it not answer just as well, and save annoyance to the parties concerned, as well as the congregation generally, for the person first entering a seat, to move to the end of it, and remain there until the close of the services?"

It is a good adage of ours, "Blessed is the man that stayeth where he is"; and when we see a late comer to church, drawing a whole pew-full out into the aisle, while *she*—for it is most generally *she*, and not *he*, that exerts such magnetic power—quietly walks up to the head of the pew, we are inclined to repeat our adage with special emphasis. We are not aware that any particular seat in the pew is the seat of honor; and if there is, it certainly does not belong to the one who comes late.

USES OF FAIRY LITERATURE.—It would be hard to estimate the amount of gentleness and mercy that has made its way among us through these slight channels. Forbearance, courtesy, consideration for the poor and aged, kind treatment of animals, the love of nature, abhorrence of tyranny and brute force—many such good things have been first nourished in the child's heart by this powerful aid. It has greatly helped to keep us, in some sense, ever young, by preserving through our worldly ways one slender track not overgrown with weeds, where we may walk with children, sharing their delights. In an utilitarian age, of all other times, it is a matter of grave importance that Fairy tales should be respected. Our English red tape is too magnificently red ever to be employed in the tying up of such trifles, but every one who has considered the subject knows full well that a nation without fancy, without some romance, never did, never can, never will, hold a great place under the sun. The theatre, having done its worst to destroy these admirable fictions—and having in a most exemplary manner destroyed itsel', its artists, and its audiences, in that perversion of its duty—it becomes doubly important that the little books themselves, nurseries of fancy as they are, should be preserved. To preserve them in their usefulness, they must be as much preserved in their simplicity, and purity, and innocent extravagance, as if they were actual fact. Whosoever alters them to suit his own opinions, whatever they are, is guilty, to our thinking, of an act of presumption, and appropriates to himself what does not belong to him.—*Household Words*

EQUIPOISE OF RELIGIOUS EMOTIONS.—It is observed in naturals that men of a complexional fear, that is, they who have the passion of fear too much abounding in their temper, are not *fit* for action, because their spirits are always clogged with coldness and misgivings and irresolution; and likewise on the contrary, men of a complexional joy, that is, they whose spirits are always simmering and leaping into gaity, are not *wise* in action, because they are apt to act rashly and disorderly; and therefore the truly wise and useful complexion is that where these two passions are properly mixt; where there is a due proportion of joy to set us at work, and a due proportion of fear to bound us within the limits of discretion. And the same observation holds true in reference to religion; where fear without joy must necessarily hinder us from serving so *wisely* as our safety requires; and this is the reason why the Psalmist enjoins us to mix these affections, and "rejoice unto GOD with trembling."—DEAN YOUNG.

ANOINTING WITH OIL.—Prof. SIMPSON, of Edinburgh, has been the means of bringing to light a curious corroboration of the sanatary value of the ancient practice of anointing with oil. It appears that the learned Professor, when visiting the manufacturing town of Galashiels, was casually informed that the workers in the wool-mill in that place were exempt from the attacks of consumption and scrofula. On inquiring of the medical men in the vicinity, the truth of the statement was confirmed, and it was then deemed expedient to pursue investigation on a broader scale. Communications were accordingly sent to physicians, residing in Dunfermline, Alloa, Tillicoutry, Inverness, and other districts, where wool-mills are in operation; and in the case of all it was ascertained that similar immunity was enjoyed from the fatal diseases mentioned. It further appeared that in some of the localities scarlatina had been added to the list; and also, that employment in the mills not only preserved the health, but children of delicate constitutions were sent to the wool-workers for the express purpose of acquiring strength, a result in almost every instance attained.

PRIDE APING HUMILITY.—I would not willingly transgress the bounds of charity; but I should think there must be instances, and not a few, in which a single-hearted, sober-minded clergyman must feel at least as much as this,—that many of those who claim to be the most *religious*, after the more modern fashion, are not the neighbors whom he either can best *trust*, or most *love*; that many who lay the greatest stress upon their own depravity, are yet in their own eyes the most impeccable; and they who are the foremost in professing their own ignorance, are nevertheless the most infallible.—MILLER.

FOR THE YOUNG.

THE BRANCH IN THE WOODS.

BY MRS. BRADLEY.

'I won't go any farther, I declare!' and Kitty flung herself pettishly upon the moss-bed in the woods. 'You don't know where you're going yourself, Marimilie, and next thing we'll all be lost in these pine woods, if we're not lost already, that is. I'm sure I don't know where we are.'

'Neither do I,' I answered; 'but we couldn't get lost in these woods, they're too near home. I don't mean to give up the search yet, so jump up, Kitty, and come along; we *must* find the branch before long.'

'You may find it alone then, for me!' she persisted; and Susie and Little Peggy laughed and said the same, as they sat down on the moss beside her. I was a little provoked: the truth was I had not the least idea of what part of the woods we were in; the locality was entirely new to me as well as to the rest of the party. But then I had undertaken to be the guide to a certain brook, or 'branch,' as we called it, in the wood, which we had seen only once before, and the way to which we did not know; I had said that I could find it, and so I was too proud to give it up; though I certainly did not know whether it lay north or south, east or west.

'I don't care then, you can stay where you are, and Johnnie will come with me. We'll find it, won't we, Johnnie?' I said to my little brother.

'Of course we will!' Johnnie answered bravely; and so we left the others where they were, and started off in a new direction, determined to make a discovery of some sort, any way. By-and-by I heard a faint murmuring noise which sounded like falling water, I thought, and I made Johnnie stop to listen. 'Yes!' he exclaimed, after a moment's listening; 'it surely is the branch. Hurrah! we've found it!' and so shouting boisterously, he plunged through the bushes in the direction of the noise, which grew every moment more distinct, I followed as well as I could, and pretty soon we found the ground we trod upon soft and moist, dotted with clumps of moss and wild flowers, showing that a stream ran near. Presently Johnnie pushed through a thick undergrowth of myrtle and wild grapevines, clambered up a little bank formed by the partial upturning of the roots of two holly-trees, which grew aslant over the stream, and clapping his hands with delight, called rapturously to me to come and see 'prettiest, prettiest little place in the world!' I ran very quickly, and, sure enough, it was a beautiful little spot. The water was broad and deep; for a little brook, that is; but so clear and bright that you saw the yellow sand and pebbles shining at the bottom. The pines and hollies with a close undergrowth of myrtle bushes grew all around, making the place shady and secluded; on the banks there were whole beds of violets, not in bloom now, because it was autumn weather, but the yellow pond-lilies, and dainty blue gentians, and crimson cardinals showed their bright blossoms every where. Looking down at the reflection of the blue sky and the flowers in the water, Johnnie said it 'seemed just as if the flowers were growing upside downward out of the sky!' There was a great pine log bedded in the sand of the brook, and rising partly out of the water, so that it broke the course of the stream and made a little fall. This rush of water, singing its ceaseless rippling song, was what we had heard at a distance.

Johnnie and I admired it for a while; then I sent him to bring Kitty and the others; and they came pretty soon, and we all determined to stop there and take our lunch, without looking any farther for the other place, which was not half so pretty as this, we all agreed. So we pulled off our shoes and stockings, and sat down—some of us on the log, where it was not covered with water, and some on the bank, and dipped our feet in, and tossed up the water while we were eating our cakes and apples. Johnnie flung apples into the little fall, and was very much amused to see them sucked in by the mimic whirlpool, rise again at a little distance, and then go sailing down the stream.

One thing happened to Master Johnnie though, that I must tell you about. He must needs be very active indeed, and go climbing like a monkey up the trunk of one of the holly-trees that grew aslant over the water. There he sat, making faces at us, and pelting us with apples; but once he forgot where he was, and leaned over too far, and so happened to fall head foremost down into the water. He came up again just like the apples, and, as he did not get hurt at all, it was very funny to see him emerge with his wet hair streaming over his face, and his dripping clothes. Johnnie laughed at his fall, and we all went home together, very well satisfied with our excursion, and thinking surely we had found the prettiest place in all the woods. We determined to go and play there very often indeed, and we consulted amongst ourselves for a pretty name for it. One said, call it 'The home of the violets;' but that would not do, it was too long. Another said, 'The River Meander,' because the branch wound in and out like a serpent in its course; but that was rejected too; so at last I named it 'Martinelle,' because the name was pretty, and easily called, and it has been called Martinelle ever since.

Kitty and I used to go there by ourselves very often, almost every day when school was out. We used to take cups with us, and drink the pure cool water; and then gather up our dresses, and walk all about in the stream barefoot, or lay our heads down upon the log, and let the water ripple through our hair till the long curls floated out upon the stream. Sometimes we took a story-book, and read for hours together there. There was an old tree close by that grew in such a shape that we called it the arm-chair; and we used to sit in the lap of the arm-chair very comfortably while we read, or talked to each other about the wide busy world that we children know nothing about.

We were very sorry when the weather grew so cold that we could not visit Martinelle any longer. One day, the day before Christmas it was, I remember very well, I thought I must go to see Martinelle. The weather was very cold; all the day before it had been snowing thick and fast, and now the snow lay deep on the ground, covered with a hard, sleety crust. But I did not care for the cold. I was determined to go, and begged Kitty to go with me. There was a sheet of ice in front of the house, where the boys had made a slide, and Kitty was playing there with Susie and Peggie; and as she preferred the slide to a long cold walk in the woods, she would not go with me. She thought I was very silly to want to go; and so I was, perhaps, but I went for all that.

The woods looked very beautiful: every tree was loaded with the soft white weight of snow, and the icicles hanging from every branch sparkled like brilliants in the winter sunlight. Martinelle was still rushing on, and the laughing, rippling song of the little fall was as merry as ever. But it was rather a dreary scene, nevertheless, with the flowers dead, so many of the trees leafless, and bare but for the snow lodged on the boughs, and the cold winter wind whistling through the naked branches.

I walked home sorrowfully with a sigh for the withered leaves and perished flowers, and a sad thought in my heart for my own sweet mother, who lay, like the flowers, buried under the snow. I thought how the Christmas-eve, and the Christmas morning had been so glad and happy the year before, for then her laugh had been so merry, and her Christmas greetings to us all so joyous and loving, and that now, when the Christmas morrow came, the voice and smile that we all loved the best would be absent, and all would miss her, though none might speak of her. It seemed a hard thing that I, who was yet so young, should be a motherless child, and never, never live again in the brightness and warmth of her love, never again drop away to sleep in her arms with her kisses on my lips, never feel her living presence around me again. There was a wish in my heart which was almost a prayer, that I might die too, and be buried, so that in the grave I could rest in her arms. —*The Schoolfellow.*

THE DWARFS ON THE TREE.—In the summer-time the troop of the Dwarfs came in great numbers down from the hills into the valley, and joined the men that were at work, either assisting them or merely looking on. They especially liked to be with the mowers in the hay-making season, seating themselves, greatly to their satisfaction, on the long thick branch of a maple-tree, among the dense foliage. But one time some mischief-loving people came by night and sawed the branch nearly through. The unsuspecting Dwarfs, as usual, sat down on it in the morning; the branch snapt in two, and the Dwarfs were thrown to the ground. When the people laughed at them they became greatly incensed, and cried out,

O how is heaven so high
And perfidy so great!
Here to-day and never more!

and they never let themselves again be seen.

It is also related that it was the custom of the Dwarfs to seat themselves on a large piece of rock, and thence to look on the haymakers when at work. But some mischievous people lighted a fire on the rock and made it quite hot, and then swept off all the coals. In the morning the little people, coming to take their usual station, burned themselves in a lamentable manner. Full of anger, they cried out, "O wicked world! O wicked world!" called aloud for vengeance, and disappeared for ever.—*Keightley's Fairy Mythology.*

CURIOSITY PUNISHED.—In old times men lived in the valley, and around them, in the clefts and holes of the rocks, dwelt the Dwarfs. They were kind and friendly to the people, often performing hard and heavy work for them in the night; and when the country-people came early in the morning with their carts and tools, they saw, to their astonishment, that the work was already done, while the Dwarfs hid themselves in the bushes, and laughed aloud at the astonished rustics. Often, too, were the peasants incensed to find their corn, which was scarcely yet ripe, lying cut on the ground; but shortly after there was sure to come on such a hail-storm, that it became obvious that hardly a single stalk could have escaped destruction had it not been cut, and then, from the bottom of their hearts, they thanked the provident Dwarf-people. But at last mankind, through their own folly, deprived themselves of the favor and kindness of the Dwarfs; they fled the country, and since that time no mortal eye has seen them. The cause of their departure was this:

A shepherd had a fine cherry-tree that stood on the mountain. When in the summer the fruit had ripened, it happened that, three times running, the tree was stript, and all the fruit spread out on the benches and hurdles, where the shepherd himself used to spread it out to dry for the winter. The people of the village all said, "It could be none but the good-natured Dwarfs, who come by night tripping along with their feet covered with long mantles, as light as birds, and industriously perform for mankind their daily work. People have often watched them," continued the narrators, "but no one disturbs them; they are left to come and go as they please." This talk only excited the curiosity of the shepherd, and he longed to know why it was that the Dwarfs so carefully concealed their feet, and whether they were differently formed from those of men. Accordingly, next year, when the summer came, and the time when the Dwarfs secretly pulled the cherries, and brought them to the barn, the shepherd took a sack full of ashes, and strewed them about under the cherry-tree. Next morning, at break of day, he hastened to the place: the tree was plucked completely empty, and he saw the marks of several goose-feet impressed on the ashes. The shepherd then laughed and jested at having discovered the Dwarfs' secret. But soon after the Dwarfs broke and laid waste their houses, and fled down deeper in the mountain to their splendid secret palace, that had long lain empty to receive them. Vexed with mankind, they never more granted them their aid; and the imprudent shepherd who had betrayed them became sickly, and continued so to the end of his life.—*Keightley's Fairy Mythology.*

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The year in this Institute will comprise four quarters of Eleven weeks, commencing the 1st day of September, 1853.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter. Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10. French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp, or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; The use of Piano Forte for Practice, to *Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12. Boarding $50; per quarter. Boarding, per annum, including Tuition $250

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

It will be the aim of the Principals so to conduct the education of young ladies, as will best prepare them for the scenes and duties of active practical life. They will seek to develope and strengthen the intellectual powers—train the mind to habits of careful study and thorough investigation—to inspire just principles of taste in Literature, with a thirst for knowledge and sound learning; that thus their pupils may learn to think and reflect, and be prepared to act, as they must do, sooner or later, for themselves. The culture of the heart, the proper regulation of the moral feelings, and the due observance of religious duties, will be diligently urged as the appropriate ends and objects of life.

The manners of ladies, which, when duly refined, constitute an ornament and charm of the female sex, will be constantly and carefully cultivated. A well trained mind—a cheerful temper—a kind heart, with the adorning of a modest graceful deportment, presents that model of character to which each of their pupils will be urged to aspire. Attendance on Public Worship will be insisted upon, at those Churches directed by the Parents or Guardians.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N.B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (post-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. oct8–3m

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, court houses, &c.; Time-pieces for Banks, offices, session and vestry rooms, railroad depots, &c.; Regulators for Astronomical purposes and Jewelers; which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.
"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

FALL AND WINTER DRY GOODS.—HITCHCOCK & LEADBEATER, No. 347 Broadway, corner of Leonard street, New York, have received their new Fall importations and are DAILY PURCHASING AT AUCTION rich and elegant Fall and Winter Goods, to which they take pleasure in inviting the attention of the Ladies, feeling assured that they can offer the GREATEST BARGAINS to be found in New York, in rich Fall and Winter SILKS, of the latest Parisian styles, which are truly elegant; including a large stock of the richest and handsomest high-lustred BLACK ITALIAN Silks, the most elegant goods ever offered in New York. New and beautiful PARISIAN PLAIDS, of entire new designs, with the handsomest and richest combinations of colors, including the gay, grave, rich and elegant, new and choice FRENCH MERINOS, the most desirable colors in market, embracing the Broadway, Browns and Parisian modes, which the ladies will find exquisitely beautiful. Elegant rich DELAINES of the choicest patterns and most beautiful colors; and, in fact, every other kind of Dry Goods suitable for Ladies' and Children's Wardrobes. Long and Square SHAWLS of all kinds, including the rich Broche, or Cashmere, Canton Crape and Woolen, and in fact every variety of Shawl worn in any climate. MOURNING GOODS of all kinds, as black Bombazines, Alapacas, Canton Cloths, black Delaines, Bareges, Grenadines, Silk Tissues, Muslins, and everything else suitable for a Lady's Mourning Wardrobe. Also, a very large stock of every kind of Ladies' and Gentlemen's Gloves, Handkerchiefs, Cravats, Scarfs, Silk, Cotton and Merino Undershirts and Drawers. HOUSEWIFE and FAMILY GOODS, as Linen and Cotton Sheetings and Shirtings, Table Damasks, Napkins, Towelings, Crashes, Diapers, WOOLEN BLANKETS, QUILTS, FLANNELS, Canton Flannels, CAMBRICS, &c.
All orders accompanied with the cash promptly attended to.
Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.
Terms cash, and only cash. No variation in prices. s24–3m

PURE WINE for SACRAMENTAL USE, and Medicinal purposes. The subscriber offers for sale dry and sweet wine, imported especially for the above-named purposes. It can be supplied in boxes of one dozen bottles each, and in demijohns. Orders transmitted by post or otherwise will receive prompt attention. THOMAS McMULLEN,
Oct. 1—3m 10 Wall street, N. Y.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.
Mr. WOART will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.
Mr. WOART'S sister, Miss MARY I. WOART of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.
It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.
The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.
Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr WOART'S residence is finely situated and possesses every desirable advantage for such a family.
The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.
GREAT BARRINGTON, August, 1853.
REFERENCES: Right Rev. Dr. EASTBURN and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. WAINWRIGHT, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia, Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3–tf

* Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15–6m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot. and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10–tf between Warren and Chambers streets.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth-street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.
REFERENCES: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:
Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining, at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 15–1y

BOARDING SCHOOL FOR YOUNG LADIES, at Sing Sing, Westchester Co., New York.
The Misses Tisdale take this method of announcing that they are now prepared to accommodate a limited number of boarders, and they would suggest to those parents who are desirous of procuring a school for their little girls, that they would do well to visit their establishment, as they could not fail to be struck with its numerous advantages.
The Misses T. are a large family, and all engaged in the school, which precludes the necessity of their calling in assistants from without (except for foreign languages), and secures a certainty of an interest being taken in every branch by the teachers themselves.
The Institution is situated on a hill which commands a full view of the Hudson river, so celebrated for its majestic scenery, and in point of healthfulness is unrivalled.
The year is divided into two terms of five months each. The price is $100 per term. Music, Languages, &c., extra.
Circulars containing further particulars can be obtained by application to the Misses T. at Sing Sing, Westchester Co., N. Y.
REFERENCES: Rt. Rev. W. H. De Lancey, Western New York; Rev. Dr. J. McVickar, Columbia College, New York; Rev. Wm F. Halsey, Sing Sing; M. Churchill, Esq., Sing Sing; E. M. Blunt, Sing Sing; T. D. Doubleday, No. 41 John street, New York. nov5–3m

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES.—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
REFERENCES: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13–6m

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica. W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every eff rt will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,092 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark.
 { 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand		$35,633 24	
Newark City six per cent. Bonds		1,150 00	
Brooklyn " " "		50,000 00	
Albany " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned		667,849 16	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		744,143 82	
Loans on scrip		8,468 46	
Premiums, premium notes, and cash in the hands of Agents		9,794 87	
			1,559,092
Nett accumulation	$1,559,092 12		
Amount of dividends and interest paid out of previous accumulations to date	316,616 61		
	$1,875,708 73		

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: WM. L. PECK, 37 Liberty street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.

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